THE

CONFERENCE OF ORIENTALISTS

INCLUDING

MUSEUMS AND ARCHÆOLOGY CONFERENCE

HELD AT

SIMLA

JULY 1911

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I.—INTRODUCTION.

A Conference of Orientalists was summoned at Simla by the Hon'ble Mr. S. Harcourt Butler, C.S.I., C.I.E., Member of Council for Education. It was decided to include in the discussion the subjects of Oriental studies, and (as kindred topics) of Museums and Archæology. Distinguished scholars, specially interested in these subjects, were invited from every part of India. The means for encouraging and improving Oriental studies were discussed in full Conference on the 12th, 13th and 14th July. On the last of these dates two sub-committees were formed which discussed the proposal for a Central Research Institute and the system of language examinations respectively, and continued their sittings on the 15th. On the 17th the Conference (re-enforced by those specially interested in the subjects) discussed general questions connected with Museum and Archæology, while more special questions were taken up by committees on the 18th and 19th. The following pages give the substance of the general debates and the recommendations of the committees and sub-committees. The appendices consist of a selection of the papers circulated and of notes handed in by members of the Conference and others; they are grouped according to the five main heads of discussion—the general encouragement of oriental studies, the proposal for a Central Research Institute, examinations, Museums and Archæology.

II

Record of the Discussions and Recommendations of the Conference.

CONFERENCE OF ORIENTALISTS, SIMLA, JULY, 1911.

ENCOURAGEMENT AND IMPROVEMENT OF THE OLD INDIGENOUS LEARNING. LIBRARIES AND CATALOGUES.

FIRST DAY, WEDNESDAY, 12TH JULY 1911.

Members Present :

The HON'BLE MR. S. H. BUTLER, C.S.I., C.I.E.
The HON'BLE MR. LUDOVIC PORTER.
DR. J. PH. VOGEL, PH.D.
COLONEL D. C. PHILLOTT, I.A.
DR. G. THIBAUT, C.I.E., PH.D., D.SC.
MR. A. VENIS, M.A.
DR. D. B. SPOONER, PH.D.
DR. R. G. BHANDARKAR, C.I.E.
KHAN BAHADUR SAHEBZADA ABDUL QUAYUM, C.I.E.
MAHAMAHOPADHYAYA DR. GANGA NATH JHA, M.A., D.LITT.
MR. A. C. WOOLNER, M.A.
DR. J. HOROVITZ, PH.D.
KUNWAR MAHARAJ SINGH.
SHAMS-UL-ULEMA MAULVI SHIBLI NOMANI.
MAHAMAHOPADHYAYA HARA PRASAD SHASTRI, M.A.
RAI BAHADUR SARAT CHANDRA DAS, C.I.E.
MR. G. H. TIPPER.
M. C. DUROISELLE.
SHAMS-UL-ULEMA MAULVI KAMAL-UD-DIN AHMAD.
DR. E. DENISON ROSS, PH.D.
SHEIKH MUHAMMAD ISFAHANI.
MR. S. R. BHANDARKAR, M.A.
MR. G. R. KAYE.
The HON'BLE MR. H. SHARP.

The Hon'ble Mr. Butler welcomed the members of the Conference—very distinguished Oriental scholars from various parts of India. He invited members to suggest subjects of discussion and said that he trusted the results of the Conference would further the objects which they all had at heart.

2. A distinction must, in the first instance, be drawn between the old style of learning as represented by *pandits* and *maulvis* and the new type of learning represented by those who have received a broader and modern education in colleges and other similar institutions. The question arises, Do we want *pandits* and *maulvis* to remain *pandits* and *maulvis* of the old type or do we want to improve them—but not, as Mr. Venis has said, out of existence? In other words, Are we to wean them away from the old learning before they have assimilated it?

Dr. Bhandarkar urged that we should retain *pandits*. They have a depth of knowledge which the modern scholar does not possess. They study one subject, go deeply into it, and can give substantial help to modern scholars.

But it would be well if some improvement can be wrought in them. There has been deterioration. The *Navya Nyaya* initiated at the time of the Chintamani has grown into extravagance. We should return to the old *Nyaya* system.

Rai Bahadur Sarat Chandra Das said he had modified his ideas in the light of Dr. Ross's note. The training of the *pandit* and the *maulvi* requires improvement. Their education must indeed first take place in the *tol* or the *madrassa*, but after that they must receive wider knowledge and some training in English. Thus they will become useful and the acquisition of knowledge will be accelerated.

Professor Isfahani said that in the case of *maulvis* some change is required. The difficulty is that the facts that there is an idea of antiquity about their studies and that the motive of those studies is the Muhammadan religion, win them a respect which any change might jeopardise. The religion cannot be changed. We may alter the method of study but not the subject matter.

Shams-ul-Ulema Maulvi Shibli Nomani referred to his note (page 48 *infra*).

Shams-ul-Ulema Maulvi Kamal-ud-din Ahmad said that the *maulvi* is indispensable. We cannot change the subjects of his study, but we can, by effecting improvements in the method of instruction, make him into an Arabic scholar—which at present he often is not. He will thus gain in influence, in respect and in his capacity for useful study.

Colonel Phillott regarded the retention of the old learning as indispensable.

Mr. Woolner drew a distinction between such centres as Benares and Lahore—the place where there is a tradition of ancient learning and that where an attempt has been made at its artificial introduction by the importation of *pandits*. The *pandit* and the *maulvi* should be retained where they are a natural growth. Elsewhere the retention of indifferent *pandits* and *maulvis* as teachers of Sanskrit and Arabic on the modern side actually handicaps their study. Teacher and pupil are on different planes and no useful product either of ancient or of modern type is possible.

Dr. Horovitz drew a further distinction between strictly religious subjects and other subjects. Medicine, logic and philosophy are not purely religious. Arabic learning has lost its historical connection. The history of Islam should be studied not in isolation but in relation to the history of the nearer East. The writing of commentaries is valueless unless the student be taught to regard works in their historical aspect. He would retain the *Madrassa* but would modify the curriculum subsequent to the *Madrassa* course. The student should then learn English, not as a literature, but as a language, and he should likewise undergo a course including history and modern languages which, while different from the B. A. course, would render him equally capable of a wider outlook. If possible, he should be placed under expert advice. Thus we can make a good scholar of him. But we should not interfere with the teaching of the Koran.

Khan Bahadur Sahebzada Abdul Quayum declared that we should not interfere with the way in which the *maulvi* acquires his knowledge but we should afterwards supply him with a form of instruction which will give him a wider practical outlook.

Mahamahopadhyaya Hara Prasad Shastri explained that at the beginning of the 19th century every village in Bengal had its *tol* teaching literature, grammar, philosophy, etc. These have now dwindled to a few. They have lost their fame and their depth of learning. On the other hand, our Universities are turning out B. As. and M. As. in classical languages who have likewise imbibed general instruction and a knowledge of English which render them capable of appreciating the value of research. This class of scholar contains the promise of influencing Oriental studies and should be encouraged; though the *tol* also is worthy of encouragement.

Dr. Ganga Nath Jha declared the old *pandit* to be indispensable. Any modern *savant* will admit that but for the *pandit* his own achievements would

have been impossible. Perhaps we might imbue the *pandit* with wider knowledge of the modern kind, but not till after he has become a full-fledged *pandit* of the old type. Even in this there is danger; and it would be better to keep the two types separate; for the old *pandit* is fast disappearing and may soon vanish. Moreover, he no longer possesses the depth of knowledge of the old-time *guru*. Our efforts should be directed to bringing him back to the more ancient lore, not to setting him in a new groove. If he disappears or if he further deteriorates, the scholar who works on modern lines admits that he will be placed in an awkward predicament, since he will no longer be supplied with the new material to work on, which the old-fashioned *pandit* alone can provide.

Rao Bahadur Rangachariar stated the condition of affairs in Madras in a note (*vide* Appendix A (5)).

Dr. Spooner was opposed to interference with the old type *pandit*.

Dr. Vogel would deplore the disappearance of the old type *pandit*.

Dr. Thibaut, speaking purely in the interests of scholarship, said that the old type *pandit* is required. He should be trained strictly on the old lines. If afterwards he requires it, he might then, but only then, have a knowledge of English added, on the lines of the instruction imparted in the Anglo-Sanskrit department of the Sanskrit College, Benares. If we interfere with the old *pandit* we shall lose him.

M. Duroiselle, *à propos* of a remark by Dr. Bhandarkar that there are no organised *tols* in Bombay, said that much the same was the case in Burma. Just as, in the middle ages, the University student wandered from one city to another, so the Burmese student, drawn by the fame of some *hpongyi*, travels from monastery to monastery. The conservative spirit of these monasteries forbids interference in their methods of instruction. English education is not sufficiently advanced in Burma to permit of the admixture of English with the old Pali teaching. The methods now pursued are good and have produced many eminent scholars. As with Sanskrit, so with Pali, we should only spoil where we interfered. After the monastic education we may leave the scholar to select his own particular line of studies under the advice of his teacher or of some European expert.

It was noticed that Deoband and Jaipur have institutions something like the Sanskrit College, Benares; and Dr. Bhandarkar mentioned that an institution called the Sanskrit *pathshala* was established at Poona with the commencement of the British *raj* which continued till about 1850, when pupils of lower caste were forced upon it. The *pandits* declined to teach them, the *pathshala* was abolished and the Deccan College rose upon its ruins.

The general consensus was that, whatever reforms may be introduced, the old type *pandit* and *maulvi* should be made, in their way, as efficient as possible before general knowledge or the teaching of English was superimposed. In exceptional cases and after they have fully acquired the old type learning their outlook might be broadened by wider knowledge, by the study of modern languages and by critical research. This rule would not apply to special circumstances such as those described by Mr. Woolner where there was no tradition and where the old type learning appeared to have no place in modern University education. Generally speaking, however, the ancient learning must be preserved; and not till it has been acquired should a broader basis of knowledge be afforded.

3. The next question raised was the stage at which a *pandit* or a *maulvi* may be considered to have gone through a full course on the old lines, and at which the commencement of English is consequently desirable. Mr. Venis, speaking of the Sanskrit College, Benares, said that the course for the *acharya* examination is of six years and is divided into parts. He thought that a young *pandit* should not learn English before completing a two years course of study in a *sastra* at the *acharya* stage. In any case English should be entirely optional. The *guru* was the best person to decide whether the study of English would interfere with the progress of his pupil in the old learning.

Dr. Bhandarkar entertained doubts about this arrangement. The *pandit* trained on old lines would not take kindly to the study of modern forms of knowledge. This scheme was tried at the old Sanskrit *pathshala*, Poona. The result

was neither good *pandits* nor good general scholars. Generally speaking, however, he was in practical agreement with Mr. Venis—*i.e.*, that new subjects should begin about the age of 18 or 19 years.

Sahebzada Abdul Quayum stated that only between 30 and 40 years of age does a scholar attain to the ceremony which constitutes him a *pucka maulvi*.

Dr. Ross urged that such a scholar is rather a *mufti* than a *maulvi*.

Professor Isfahani said that the word *maulvi* often meant a man with a mere smattering of knowledge. Such did not deserve the name. The true *maulvi* was well grounded in the laws of Islam. He should be capable of answering questions and giving decisions. He should not attempt higher education till he was at least 18 or 20 years of age, though English purely as a language might be begun a little earlier. Indeed the proper period for study was a whole life-time.

The practice in existing institutions was discussed. At Deoband the course cannot be touched. At the proposed Islamia College, Peshawar, the study of English and of new methods may be introduced. In the Nadwa, English is commenced from the beginning of thecourse. At the Oriental College, Lahore, English was optional throughout. It was more popular with Arabic than with Sanskrit students. Many students after making a beginning before their final examination returned to work at English only. At the Calcutta Madrassa there is, after the conclusion of the Madrassa course, a special course in English conferring on the student the status of an honours graduate in English. There are also in the senior division of the Arabic department optional classes in English, which are usually well attended. In the Oriental department of the Sanskrit College, Calcutta, students occasionally ask for instruction in English, but there is no teacher. In some places there are *pathshalas* with English teachers; but in Dr. Ganga Nath Jha's opinion this should be discouraged. On the whole, Muhammadans appear more ready to begin English at an early stage than students of Sanskrit.

The sense of the meeting was that conditions differed too much to permit of any general rules being laid down. Details must be left to institutions and to teachers, but English should not be encouraged at too early a stage. The opinion expressed by Mr. Venis regarding the Sanskrit College, Benares, was generally accepted. It was emphasised that English should be an entirely voluntary subject for *pandits* and *maulvis*. Facilities might be given to a few selected men to enter into the new learning; but such cases would be few.

4. Mr. Venis pointed out that the possibility of enlarging ideas through the vernacular seemed to have been ignored. After some discussion as to the suitability of vernaculars for conveying modern scientific ideas and on the relative advantages of classical and of vernacular languages as such media, Mr. Venis further explained that he intended the scope of such instruction to be limited to history and philology as set forth in his note. Dr. Thibaut and Rai Bahadur Sarat Chandra Das were strongly against the introduction of such teaching into *pathshalas* or *madrassas*. Professor Isfahani and Maulvi Shibli Nomani would have such general instruction given, if at all, in Arabic, which however was entirely unprovided for in Bombay. Mr. Woolner favoured some measure of instruction in vernacular, in epigraphy, etc., but not in history or any other subject calculated to upset the scholar's ideas. Dr. Horovitz distinguished between the ordinary instruction without which a *maulvi* would be despised and the higher study essential to enable him to carry on research. It was generally asserted that vernacular was sufficiently taught in *pathshalas* and *madrassas*. Dr. Ganga Nath Jha was in favour of vernacular classes to fit the *pandit* for research work on modern lines.

Mr. Venis then explained that on the *anadhyáyas* or "non-reading" days of every lunar month elementary instruction through the vernacular might be given in the subjects to which his note refers. Might we not, instead of pressing English, extend this process as an optional part of the instruction?

It was generally agreed that much might be done by the addition of epigraphy, numismatics, etc., as voluntary subjects.

5. The conference, having thus separated the ancient learning, to the preservation of which and its development (as far as possible) they attached the highest importance, from the newer University learning, next proceeded to consider practical suggestions to encourage the former. The following suggestions were made :—

(i) *Government aid to Institutions.*—There are already a certain number of institutions maintained and managed by Government, such as the Sanskrit College, Calcutta, the Sanskrit College at Benares, and the Calcutta Madrassa. The systems of aid were likewise described, especially those obtaining in Bengal and in Eastern Bengal and Assam, which consist of grants for the maintenance of professors in the larger institutions, the stipends and prizes awarded by the Joint Board of Sanskrit examinations, Calcutta, similar awards as the result of examinations in Assam, and grants to associations such as the Saraswat Samaj, Dacca. Dr. Bhandarkar asserted that in the Bombay Presidency no such encouragements are given, except in the case of a small Sanskrit School at Poona started in recent times, which receives a grant-in-aid. He would re-establish the Old Sanskrit College at Poona and would give aid to private institutions. Professor Isfahani likewise said that Government neglected the encouragement of classical languages in Bombay; and Mr. S. R. Bhandarkar suggested that the arrangements in Bengal might be advantageously introduced in Bombay. Dr. Ganga Nath Jha, however, preferred a system of regular grants to one of prizes and scholarships, specially when the latter are made to depend upon the uncertain chances of a written examination.

It was generally agreed that encouragement should be given to the smaller institutions in the villages in order that they might serve as feeders to the central institutions.

(ii) *Special Inspectors.*—This point was raised by Sahebzada Abdul Quayum It was agreed that special inspectors might be of benefit, but it must be left to local authorities to fix the details.

(iii) *Raising of salaries.*—Mr. Venis explained that at Benares the grades of pay for Sanskrit teachers are, for assistant professors, Rs. 50-100, and for professors, Rs. 150-250. Dr. Bhandarkar said that in Bombay the service combined *pandits* and modern scholars. He instanced two *pandits* on Rs. 55 and Rs. 75, another on Rs. 100, and a Parsi Persian teacher on Rs. 90. In the Calcutta Madrassa there are teachers on the pay of the Provincial Educational Service (Rs. 200-700), the highest actual pay at present being Rs. 450. On the Board of Examiners one Orientalist draws Rs. 250 but others draw only Rs. 40. At the Sanskrit College, Calcutta, one *pandit* is on the pay of the Provincial Educational Service, the others on less. In the *madrassas* of Eastern Bengal the highest pay of a *maulvi* is Rs. 125. Mahamahopadhyaya Hara Prasad Shastri said that in Nadia and at Puri stipends of Rs. 25-100 were given to teachers at central institutions, whereas they would prefer to have Rs. 30 and give instruction in their own villages, and thus the number of such stipends might be increased. It was pointed out however that this suggestion need not be applied at Benares. In Ajudhia a few well endowed schools exist. Dr. Ganga Nath Jha asserted that the multiplication of small stipends for teachers was very necessary in Bihar where many *pandits* carried on teaching at their homes in the villages, in whose case, on that account, a monthly stipend of Rs. 10 would suffice. Maulvi Shibli Nomani suggested that really good *muftis* might be made Legal Remembrancers in Muhammadan Law and attached to High Courts. Dr. Bhandarkar explained that formerly *muftis* and *shastris* were attached even to small district courts in the Bombay Presidency but the posts were subsequently abolished when Muhammadan and Hindu law was translated and codified. Sahebzada Abdul Quayum suggested the appointment of *kazis* on certificates granted by the new Islamia College. Professor Isfahani further suggested that professsorships of Persian and Arabic should be reserved for Muhammadans only.

(iv) *Scholarships and stipends.*—It was explained that at Puri the *mahants* have promised to feed 80 students while Government paid the teacher, and in

Nadia Government supports a hundred students with subsistence allowances of Rs. 3. Dr. Ross quoted the assertions made about 1830-40 that scholars would give fees in English-teaching institutions but had to be paid to resort to seats of classical learning. Dr. Ganga Nath Jha stated that Government gives certain stipends to those who are preparing for the *acharya* course. at the Benares Sanskrit College. The extension of this scheme to post-*acharya* scholars would encourage further study and consequent deeper specialisation by those who have become *acharyas*; and in return for these stipends the scholars should be required, either (1) to attempt original work ending in a thesis, or (2) to assist in the teaching work of the College and thereby prepare themselves for professorships, or (3) to undertake the proper cataloguing of manuscripts. He said that Rs. 15 a month would be sufficient. Mr. Venis considered that such fellowships for two or three years would be useful; but the sum specified was generally thought to be altogether inadequate. It was mentioned that there were fellowships of Rs. 100 at Lahore which, however, failed of their purpose and were abolished. At Benares there is the Sadho Lal scholarship fund founded by Raja Madho Lal, C.I.E., from which the Trustees can give up to Rs. 50 generally beginning at Rs. 20. At Aligarh scholarships are given to B. As. for those who wish to continue their Arabic studies. Besides there are fellowships for M. As. (for all the subjects taught in the college including oriental languages) of Rs. 100 and lasting up to 5 years. The Fellows undertake to learn at least one modern language and to write a thesis. It had not been done, but such scholars might occasionally be sent from Aligarh for research to other centres such as Patna.

(v) *Certificates.*—Sahebzada Abdul Quayum suggested certificates of *kazis* and *muftis* who would decide cases and give *futwas*, instead of the unauthorised *mullas* who now assume such functions. These might suitably be given by Universities—perhaps by the proposed Islamia College at Peshawar.

(vi) *Titles.*—The question of the titles of Mahamahopadhyaya and Shams-ul-Ulema was raised. It was stated that in one or two instances recipients had not fully deserved the honours; but these were few. The title of Shams-ul-Ulema ought not in the opinion of the conference to be given to persons ignorant of Arabic. It was suggested that a monthly stipend should be attached to the holders of the titles of Mahamahopadhyaya and Shams-ul-Ulema. Dr. Bhandarkar said the former title was very rarely given in Bombay, where little encouragement was afforded to ancient learning. It was also suggested that lower titles might be instituted, specially if such titles were to be given outside the circle of old-fashioned and deep-learned scholars.

6. The question of libraries and the cataloguing of manuscripts was next taken up. The following facts were brought to light regarding the principal collections :—

Sanskrit manuscripts.

Sanskrit College, Benares, has 6,000 manuscripts but no catalogue *raisonné* of the modern type.

Deccan College has 10,000 manuscripts, catalogue in press.

Calcutta. Mahamahopadhyaya Hara Prasad Shastri and others have collected 10,000 manuscripts which are Government property, deposited in the Asiatic Society's buildings, and are being catalogued. The Asiatic Society has 3,000; the Sanskrit College has 4,500. These last were catalogued by two professors. The work extended over 25 years and cost Rs. 16,000. The Serampore Theological College also has a collection. The Raja of Sobhobazar also has a fine library.

Madras has a large library of manuscripts which Rao Bahadur Rangachariar is cataloguing. Catalogues of the Theosophical Society's library are also issuing [*vide* Appendix A (5)].

In Native States, Trivandrum has a large collection. There is a collection at Alwar. There are also collections in other States and Mr. S. R. Bhandarkar had found many manuscripts in Rajputana. He reported on them but it is uncertain what has been done. Nepal has a large collection. The Ranbir Institute at Jammu (Jammu and Kashmir State) possesses a large collection of Sanskrit manuscripts which have been catalogued by Dr. Stein.

It is believed there are many other manuscripts, which could be found if search were made, of works which at present exist only in Tibetan or Chinese translations. A grant of Rs. 24,000 was made for the conservation of manuscripts in 1868 and has been continued. The Government Sanskrit College at Benares has likewise a grant of Rs. 450 a year for buying manuscripts. [*Vide* also Appendix A (10).]

Pali, Burmese and Talain manuscripts.—The Burma Government has a collection of over 5,000 manuscripts, a very few of which are Sanskrit, about 2,000 Pali, 3,000 Burmese and about 200 Talain. Numerous lists of manuscripts in monasteries and private houses have been collected at Government expense and the drawing up of such lists is to be continued in some districts of Lower Burma. A selection will then be made from the lists of all valuable manuscripts and Government will be approached for a grant of Rs. 20,000 to buy them or have them copied. The Burma Government is also spending money in copying Talain manuscripts. A catalogue *raisonné* of all manuscripts in the library is being made by M. Duroiselle. The Bishop's College, Calcutta, has also an interesting library of Pali, Tibetan and Sanskrit manuscripts.

Arabic and Persian manuscripts.—Among Arabic libraries those of the Nawab of Rampur, of Maulvi Nasir Hosain Mujtahid at Lucknow, of the Nadwa, of Mulla Firoz at Bombay and of the Asiatic Society have lists but not proper catalogues. Those of Shamsul Haq at Tiawan near Patna, and in the State of Tonk are probably uncatalogued. There are a good many private libraries on the frontier containing Arabic manuscripts, especially one presented to the proposed Islamia College by the only daughter of the late Maulvi Gulam Jelani of Peshawar, which contains some very valuable manuscripts. Hyderabad has good libraries. There is also a large library at Murshidabad, while the Imperial library at Calcutta possesses the famous Bihar collection, which is in process of being catalogued. For the past seven years the Asiatic Society of Bengal has received Rs. 5,000 annually for the purchase of manuscripts offered for sale and for the investigation of manuscript collections all over India. This work has been conducted by Dr. Ross with a staff of one resident *maulvi* on Rs. 50 and two travelling *maulvis* on Rs. 50—100.

A good deal has been done towards cataloguing Sanskrit manuscripts but not much for Arabic manuscripts save in the famous Bankipore library which is being thoroughly catalogued under the supervision of Dr. Ross. Two men are employed on Rs. 100 each and each volume of the catalogue—there will be in all ten volumes—has cost Rs. 2,750. A catalogue *raisonné* has also been published of the manuscript collection of the Calcutta Madrassa.

CONFERENCE OF ORIENTALISTS, SIMLA.

PROPOSAL FOR A CENTRAL INSTITUTE. SCHOLARSHIPS.

SECOND DAY, THURSDAY, 13TH JULY 1911.

The attendance was as on the previous day.

The Conference discussed the general question of the necessity of establishing a central institute for Oriental study, and the possible alternative of developing facilities for such study at the existing Universities.

2. Mr. Venis asked and various members of the Conference explained what Universities were doing in the matter of Oriental scholarship.

Dr. Thibaut said that the *Calcutta University* had of recent years done a good deal in this direction. It had appointed Readers to deliver courses of lectures on oriental subjects. He himself had lectured on ancient oriental astronomy. Babu Dinesh Chandra Sen on Bengali literature; and Babu Brajendra Nath Sil had been appointed to lecture on *Nyaya*. A Japanese scholar, Mr. Yamakami, was just finishing a course of lectures on Buddhist Mahayanist Philosophy. All these readers received honoraria from the University. The late lamented Professor Pischel was to have delivered, for the Calcutta University, a course of lectures on the philology of the Prakrit languages. His highly valuable library had been acquired by the University. Moreover the University had for some years been paying regular salaries to several lecturers on oriental subjects—Vedic literature, Páli, comparative grammar. If the University had more abudant funds at its disposal, it would be willing to appoint permanent professors and lecturers in Sanskrit, Indian History, etc.

The *Madras University* has recently instituted title examinations in oriental learning. In the Sanskrit Course the traditional system of the *pandits* is to be followed. English and modern subjects are not absolutely insisted upon.

The B. A. honours courses, and the proposed lecturerships and studentships may also be expected to have an effect in stimulating oriental studies, unless, as is apprehended, the secondary school leaving certificate scheme causes the extinction of Sanskrit study in high schools. [*Vide* Appendix A (5)].

Bombay University.—There is a Sprenger research scholarship of Rs. 100; once in four years it is awarded for study in a classical language. There is a Wilson lecturership for philology in various languages and a Pandit Bhagvanlal Indraji lecturership in archæology.

At *Allahabad University*, nothing is being done beyond a Readership worth Rs. 1,200.

At the *Punjab University*, besides the Oriental college there are research studentships, one for Arabic, one for Sanskrit, one for Oriental history and one for Indian vernaculars. The training cannot always be done at Lahore, scholars may be sent to other places such as Aligarh. There are no permanent lecturerships.

Mahamahopadhyaya Hara Prasad Shastri explained that from the year 1904 the *Bengal Government* gives three scholarships, two for science and one for arts. One of these has been transferred to Eastern Bengal and Assam. Thus six post-graduate research scholars in arts have been trained of whom four are now college professors. They took up epigraphy, Vaisnavism, history of India from Sanskrit sources, *mimamsa*, ancient geography and Vedic cataloguing. They were all trained in the Sanskrit College, Calcutta.

Dr. Horovitz explained that his post at *Aligarh* had been created to forward research and philology. A number of students had come forward but the only encouragement offered by the University was the institution of a degree of D. Litt., for which one of his students had entered who was now writing his thesis.

On the whole it was thought that the Indian Universities had hitherto not achieved much as regards advanced Oriental studies.

3. The following opinions were offered by members of the Conference.

Dr. Bhandarkar was not in favour of Dr. Ross's scheme. He considered it would be expensive and that the establishment of such an institution in Calcutta would result in provincialism and students of other provinces with special aptitudes different from those of the Bengalis would find no scope for their development. He was in favour of such institutes in other provinces also besides Bengal for providing such a scope and of a central institute only if the foundation of such other institutes were impracticable. To the objection that the establishment of similar institutes connected with each University would be more expensive and would lead to diffusion of effort, he answered that such institutes might be confined to the three older Universities and that at Bombay the scheme need not be costly. He urged that the Royal Asiatic Society, Bombay, which receives grants from Government, had a good library that could easily be completed. Close by there was the Deccan College Library at Poona and there were also the Archæological Survey Department and the Prince of Wales Museum about to be erected. It would be unnecessary to employ permanent professors. There were scholars in Europe (he did not mean young men, but ripe scholars) who would be glad to come out for two or three years, after which others would take their places. There were instances of such scholars coming out. The Superintendent of Archæology should certainly be made to teach epigraphy, etc., and were he a scholar he might take up the teaching in other branches too, and would be able to imbue students with that historical spirit and that critical faculty which it was so necessary they should possess to be able to conduct independent research. He deprecated the idea that archæology is a narrow and unimportant branch of study. It was impossible to move a step in history without chronology; and chronology depended on epigraphy. Furthermore, the texts prescribed by the University were not calculated to encourage research or depth of learning, if the teacher confined himself only to them as has hitherto been the case. We wanted men who could teach something more than these texts.

Dr. Thibaut said that a good deal was required in the way of higher teaching and that sufficient scholars were not produced for the giving of higher instruction. Speaking for Calcutta University, he considered the teaching given in Sanskrit was very well in its way but not what a capital city and a leading University should afford. He was opposed to Dr. Bhandarkar's idea of temporary instructors from Europe. There should be permanent professors, or at least professors engaged for a longer term. He was also opposed to the idea that the teaching should be primarily archæological with other subjects only as secondary interests. We wanted men of broad philosophic mind capable of treating such questions as comparative philology, the difference between Eastern and Western systems of philosophy and the true nature of the old Indian culture and civilisation, of which he was himself a profound admirer, but the excellences of which were often nowadays exaggerated.

Mr. Venis considered a central institute necessary. Five institutes would be impossible. There must be central control in the selection of scholars and in the direction of their work—an object which could not be gained through the Universities. Further, there was a lack of intellectual atmosphere which could be supplied only when many workers in the field of study were gathered together. And, speaking of Allahabad University, he added that where any such institutions existed on a small scale as at Benares or Aligarh, they had not received any help from the University.

Dr. Horovitz strongly shared Mr. Venis's opinion regarding the present want of intellectual atmosphere. The man who is doing higher work finds but little encouragement in colleges. Only in a central institute is the proper

atmosphere possible, and there only would the *maulvi* find sympathy. At the same time we should retain and develop existing facilities in other institutions. Their pupils can proceed to a further course of study at the central institute, or occasionally resort thither for some special course.

Dr. Vogel, speaking for archæology, strongly opposed Dr. Bhandarkar's idea of utilising the Superintendent of Archæology as a lecturer. The Department was undermanned—especially so in the Western Circle, where two officers managed an area four times the size of great Britain and Ireland. He said that a central institute would be better than University development. We wanted to train only a few archæologists and it was impossible, in different centres, to find at one and the same place experts to teach all different branches of archæology, such as epigraphy and numismatics. He was also in favour of Calcutta as the place for the Institute by reason of its excellent museum. The Bombay museum was poor and it was unlikely that the Indian Museum could give duplicates. He was in favour of Dr. Ross's scheme, though not of all its details.

Sahebzada Abdul Quayum said that Universities could not be expected to devote so much attention to research. It would be better to concentrate in a single institute, which with a few well paid life-fellowships may in time become a special centre or rather University for the spread of oriental learning. The existing local institutions should be developed and affiliated to the central institute to secure some sort of uniformity in the standard of oriental studies.

Dr. Ganga Nath Jha regarded the advantages of a central institute as obvious, though subsidiary institutions too were necessary.

M. Duroiselle considered that a central institute with capable lecturers would be of great benefit. The best model would be the Ecole d'Extrême Orient at Hanoi. At first a little band of scholars had assembled there to study epigraphy, Sinology, etc. Now the influence of that school was felt everywhere. The school contained a few professors; and young men were sent to study whose inclinations were considered and who were set in the way of pursuing their particular subject while they were also taught something of other subjects. Thus a Sinologist would learn something of Indianism, epigraphy and conservation. These students were paid 500 francs a month. After two or three years of study they could either pursue their studies still further or else they could go home where a post was generally provided for them before they left Indo-China. A central institute on these lines would constitute a focus whence the light of Oriental learning would radiate all over India. The Director should have a free hand and the University courses should be affiliated to the Institute. Calcutta seemed to be the place as it already had various institutions.

Colonel Phillott thought the idea of a central institute attractive. The difficulty would be to find good teachers. We should rather attach good teachers to the Universities to train selected scholars with stipends of Rs. 100 a month. Speaking as a Trustee of the Museum, he thought the Trustees would not consent to transfer duplicates to Bombay or elsewhere and it would be necessary to employ an extra man as teacher in archæology.

Dr. Spooner, whose opinions are given *in extenso* in a separate note, did not wish to discuss the propriety of Dr. Ross's proposal but thought that it would be similar to certain graduate schools in the West. And if it were thought that the time was ripe for this scheme, then he would approve the suggestion of such an institute. At the same time he pointed out that it did not go far enough. The condition of affairs was totally different from that obtaining in Western countries where trained scholars could be sent as teachers to places where they would find a congenial environment. In India such places were not to be found. There should therefore be life-fellowships, renewable at intervals of five years, the selection of holders decided upon the work done in the first period, their renewal dependent upon the scholar's continued productiveness, and the energies of the incumbents devoted to State service in research. The number of such fellowships should be

exceedingly few but the remuneration liberal—Rs. 500 rising to Rs. 1,000. For the argument of labour for love was unworthy and appeared to take unfair advantage of individual nobility of character.

Mr. Woolner said a central institute was necessary, otherwise the student could progress only along one line of study. Besides, it was the first duty of the University to raise the tone of oriental teaching for the average student, not to specialise upon the exceptional student. Generations of students had passed through Western Universities of whom only very few had taken to research and thus added to the sum total of human knowledge.

Mr. Tipper had no mandate from the Asiatic Society of Bengal but would welcome such an institute as Dr. Ross proposed. One of the objects of the Society was the encouragement of oriental studies.

Rai Bahadur Sarat Chandra Das said it was time such an institute was established. He alluded to the condition of oriental learning at the time when Sir William Jones established the Asiatic Society of Bengal. As that society had become the mother of similar societies elsewhere, so if this institution were established it might produce similar institutions all over the world and would collect Englishmen, Indians, Americans and others upon a common ground. Dr. Ross's scheme was excellent.

Maulvi Kamaluddin Ahmad supported the scheme as the only one from which higher development could be hoped. He disagreed with Dr. Bhandarkar as regards the danger of provincialism. There was no more danger in this scheme than in sending scholars abroad; and provincial institutions would remain affiliated to the central institute at Calcutta. Again, it would be just as expensive to establish such an institute at Bombay. Anyway, our stipends must be liberal; but they should be few in number.

Professor Isfahani expressed himself as not yet convinced of the benefits of a central institute. Students were poor and would fear the expenses of Calcutta. Our first action should rather be to develop indigenous institutions; then we might proceed to provincial institutes, including one at Bombay. Furthermore, no qualifications for admission had been suggested nor would the proposed course prove attractive to *maulvis*, etc. Though he disagreed with Dr. Bhandarkar regarding the utilisation of the Superintendent of archæology, nevertheless provincial institutes should precede a single central institute.

4. It was thought that both points of view might be combined; and advantages which favoured a central institute were that it would possess greater elasticity than was possible in a University, that the *pandit* and the *maulvi* could more easily enter such an institution than a University and that the lecturers in local institutions would be able to go and teach occasionally at the central institute. It was also emphasised that the numbers at such an institute would always be very small. The sense of the great majority was that a central institute at Calcutta is in itself very desirable, but that *pari passu* local oriental schools should be developed as far as possible; that the central institute must not be a local or provincial institution, but it must be in the true sense of the word an imperial institution, and that it must be in very close and constant touch with the local institutions. It would be of very great assistance to the Education Department to have an independent body of scholars to whom it could refer questions such as the selection of scholars, and on whom it could always rely for advice in orientalia, and it would be of great assistance and prove a stimulus to all teachers in local institutions to be able to have periodical conferences at the central institution to exchange ideas.

5. Several questions regarding the constitution of the proposed institute, such as its expense and the nature of the governing body were raised. It was obviously necessary to incur some expenditure and to carry out the scheme well if at all. But as regards the constitution and the details they could not be discussed at such a conference. It was suggested that members should formulate their opinions and criticisms; whereupon the Education Department would frame a scheme and address other institutions.

6. The general sense of the Conference was however taken as regards the co-operation of the various bodies mentioned in Dr. Ross's note.

The Calcutta University.—Dr. Thibaut had no formal authority from the University to express their opinion, but suggested that co-operation with the Universities should certainly be aimed at. It was also suggested that such co-operation might take the form of the lending of class rooms, the teaching of modern languages, etc.; and University graduates would certainly be admitted as well as others.

The Indian Museum.—Dr. Vogel considered that co-operation with the institute would be advantageous to the museum.

The Asiatic Society of Bengal.—While it was admitted that this society could commit itself to no definite line of action till addressed, the question was put whether it was likely to co-operate. Mr. Tipper explained that the society required funds for further development and the council proposed to raise funds by leasing half of their valuable site while they built upon the other half and thus to make possible the expansion of the library and the employment of a paid secretary. From the commercial point of view Government would not be the best kind of tenant as the society might desire to terminate a lease; but the Society was not likely to regard the matter purely from a commercial point of view. It was not improbable that they would co-operate but they would require separate rooms and a separate secretary though he might be a member of the institute. A practical difficulty was the urgent need of commencing building operations.

Dr. Ross explained that the chief reason for including the Asiatic Society in the purview of the scheme was the desire to obtain ready access to its valuable library. There was no idea of interfering with its autonomy.

The Board of Examiners.—Colonel Phillott explained the reasons for keeping the Board quite separate, with a senior military officer as its secretary. Ninety-five per cent of the work was connected with officers in the army and much was of a personal nature involving delicate questions and acquaintance with commanding officers. Moreover, as things were now, the Board did give general help in studies and was willing to lend books—facts which did not appear in any reports.

Dr. Ross had included the Board in the general scheme from motives of economy and he now, after discussion with Colonel Phillott, appreciated the reasons for maintaining its entire independence.

As a result of these statements it was considered that the idea of including the Board of Examiners should be dropped; but the Calcutta University, the Indian Museum and the Asiatic Society of Bengal should be asked to co-operate with the institute. Dr. Bhandarkar thought that the corresponding bodies in Bombay would probably co-operate.

7. A point of detail in Dr. Ross's scheme was raised by Dr. Bhandarkar and others who expressed apprehensions as to the wisdom of founding a special branch for Europeans. Dr. Ross explained that his idea was to model the institute on that at Hanoi. The difficulty of lodging and expense did not arise in the case of men on study leave as Colonel Phillott had explained that they have information on these matters. Possibly, however, Oxford and Cambridge would found scholarships if there were a branch for Europeans. Moreover, Europeans would come out to study the elements of the language which Indians would already know.

There was no idea of racial distinction or of founding an elementary oriental school. Indian revenues should not be expected to pay for European scholars unless they came to teach. The idea rather was to attract scholars from Europe who would pay their way. On this understanding the objections to this portion of the scheme were withdrawn.

8. The question of scholarships was discussed. Difficulties have been experienced in the working of the four scholarships of £150 for oriental studies. It has been represented that the amount is insufficient and the period of tenure too short. Mr. S. R. Bhandarkar pointed out that it was difficult for the India Office to control a scholar's studies when he was absent in, say, Germany. Dr. Ganga Nath Jha said that in Europe the facilities for study were mainly with

reference to *method*. So no scholarships in Europe would be necessary if arrangements could be made — as was proposed at the Institute—for the teaching of *method* in India, where the *matter* could be much better taught and learnt than in Europe. Mr. Venis would reduce the scholarships to one in three years; and Dr. Horovitz agreed that they might be transferred to the institute, a scholar being sent to Europe only when very special studies were required. It was thought there were disadvantages in having to select scholars every year. It would be better to send a scholar only when a very suitable applicant appeared.

The general sense of the meeting was that if an efficient central institute were established in Calcutta, it would be better to allot a lump sum to it for scholarships to be given out in the way the Council might think best in individual cases, and that the two scholarships annually awarded in the proportion of three for Sanskrit and one for Arabic and tenable in Europe, might be discontinued, it being understood that the central institute could, in any particular case in which it thought fit, send an individual scholar to Europe with a suitable scholarship.

9. Suggestions were invited regarding the Sanskrit and Arabic courses in the Universities, with special reference to Mr. Venis's note. Dr. Thibaut said these courses were capable of improvement but was not prepared to make suggestions. Mr. Venis explained that what he had in mind was not so much improvement of individual courses as co-ordination of the courses in different subjects. At present the courses do not offer sufficient possibilities of combinations. To Dr. Bhandarkar's objection that such a combination in philosophy as the study of Hegel and Kant with that of the *Shankarabhashya* would be a heavy burden, Mr. Venis replied that such combinations would be purely optional. A beginning had been made at the Allahabad University and this would be the work of the central institute also. Dr. Horovitz agreed; if a student took the Muhammadan period of Indian History and at the same time Persian it would be certainly much more valuable than, *e.g.*, if he took Arabic along with modern European history. Mr. Woolner also agreed that mere grouping of subjects was insufficient; correlation was necessary and studies were actually handicapped by want of it.

The conference were strongly of opinion that oriental studies in the Indian Universities deserved improvement and encouragement, and that they at present suffer from want of correlation in the courses prescribed for the Arts degrees. They were unanimously of opinion that those courses should be revised with a view to the combination of cognate subjects, such for instance as the study of a classical language with a study of the philosophy and history of the nation concerned.

10. Research work at the Indian Museum is mainly zoological and the question of archæological research would, it was thought, be more suitably treated under the head of archæology. The question of conducting special courses for training in archæology at the central institute was however considered. Dr. Bhandarkar thought such training should be conducted by Superintendents of Archæology while training in epigraphy should be carried on at the Institute. Dr. Vogel stated that there are no facilities for training save in the department and there they are not fully satisfactory save in the matter of excavation. It would be well if the institute offered such special training. Students might, after receiving it, proceed to field work with archæological officers. The Rs. 75 scholarships might then disappear and be absorbed into the general scholarship fund of the institute which would be required to provide for students in archæology.

The conference were of opinion that in the event of the central institute being utilised to train archæologists for the department, it would no longer be necessary to retain the two special scholarships of Rs. 75 a month for archæology. They could appropriately be merged in the lump allotment to the institute for scholarships.

11. A point arising out of Dr. Ross's note is the desirability of requiring some interest in oriental study as a qualification for those recruited in England

for the Indian Educational Service or for other work. Dr. Bhandarkar thought that such a course would impair the utility of officers who would be tempted to spend too much time on Sanskrit, etc. Dr. Horovitz and Dr. Ganga Nath Jha considered that Europeans endowed with some acquaintance or sympathy with oriental studies were better able than others to deal sympathetically with their students and make their teaching a success. The sense of the conference was that in these days the need of specialisation was pressing and that an interest in oriental studies in an educational officer could not be considered a *sine quâ non*, but that it was of immense advantage when it could be attained and that professors of Indian history ought to be able to handle original authorities.

CONFERENCE OF ORIENTALISTS: SIMLA.

EXAMINATIONS.

Third day, Friday, 14th July 1911.

The attendance was as on the previous day.

The general question raised by Dr. Ross's note regarding the introduction of historical and literary matter into language examinations was discussed by the Conference. [*Vide* Appendix c (5).]

Colonel Phillott said this scheme would render the examination too difficult. Complaints of difficulty had already been raised in Bombay. There are four subjects—such as manuscript reading, etc., which are not included in the M.A. examination but which figure in the Degree of Honour. If general matter were introduced into Arabic and Persian courses but not elsewhere candidates would desert those examinations and resort to Hindi, etc.

Professor Isfahani said there was no need of a separate paper on general knowledge. This could be sufficiently tested in the language papers. Efficient *munshis* could not be supplied and the test was intended only as a language test, the presumption being that the candidate already possessed a knowledge of history and literature. Furthermore, the candidate was generally a Government servant and hence too busy to undertake these studies.

On the other hand Dr. Ross urged that histories of literature, etc., occupying very small compass can be prescribed. They exist in Italian, and there is Professor Macdonell's History of Sanskrit Literature.

Dr. Bhandarkar said that *munshis* were not required for general instruction. There were sufficient books in English on these subjects. The examination should not be a mere language test but should show whether the candidate was interested in Sanskrit literature, philosophy and religion.

Dr. Horovitz was also in favour of the scheme. Unless the candidate were encouraged to study general subjects he would be left after the examination stranded and devoid of interests.

Mr. Bhandarkar suggested that literary questions might even now be set with reference to the prescribed books at the Degree of Honour examination.

M. Duroiselle said that in Burma questions were set in the Degree of Honour examination on Buddhism, the history of Buddhism and comparative philology.

Dr. Thibaut drew a distinction between the Higher Proficiency and the Degree of Honour examinations. It would be undesirable to introduce general subjects or text books such as Macdonell's as carrying marks in the former examination. To do so would merely enable a candidate who lacked in proficiency in a language to pass by marks gained in the general subject. But the same objection would not obtain in the Degree of Honour.

The sense of the conference was that the Higher Proficiency should remain a mere linguistic test but that the Degree of Honour examination should be something more than this and should contain a separate paper in non-linguistic subjects on lines to be settled by the sub-committee.

2. The sub-committee for this and other details connected with examinations was formed as follows:—Colonel Phillott, Dr. Denison Ross, the Hon'ble Mr. Porter, Professor Isfahani and Mr. S. R. Bhandarkar.

3. To consider the details of the central institute of Oriental studies, the following sub-committee was formed :—

Dr. Thibaut (in the Chair), Dr. Vogel, Mr. Venis, Dr. Bhandarkar, Dr. Horovitz, Mr. Woolner, Mr. Tipper, M. Duroiselle, Dr. Ganga Nath Jha, Mahamahopadhyaya Hara Prasad Shastri, and Shams-ul-Ulema Maulvi Kamaluddin Ahmad. This sub-committee would consider the details of an institute in which English should be the medium of instruction, in which examinations would not be conducted and degrees not conferred. The encouragement of oriental studies in Universities and among *pandits* and *maulvis* might likewise suitably be discussed.

4. Dr. Vogel proposed that a Congress of Orientalists should meet preferably at Benares in the winter of 1912-13. His proposals are contained in a separate note [Appendix A (11)]. The Conference heartily supported the idea.

5. With reference to a suggestion by Professor Isfahani that University degrees might be established in lieu of titles lower than those of Mahamahopadhyaya and Shams-ul-Ulema, it was pointed out that Universities can legally create such degrees and that some such exist already; and it was thought that action should be left to the Universities.

6. Dr. Bhandarkar urged the importance of excavation. Much had been done in recent years by the Archæological Department but not enough; witness Dr. Spooner's attempts to fix Kanishka's date by excavations at Shahji-ki-dheri; witness also the useful excavations at Mathura. He considered that other sites should be excavated and that Ujjain was likely to yield useful information for chronology, etc. It was decided to consider this matter at the Archæological Conference.

Report of the Sub-Committee of the Conference of Orientalists appointed to consider the details of the proposed Central Institute of Oriental studies.

Members :

Dr. Thibaut (in the chair).

Dr. Vogel.

Mr. Venis.

Dr. Bhandarkar.

Dr. Horovitz.

Mr. Woolner.

Mr. Tipper.

M. Duroiselle.

Dr. Ganga Nath Jha.

M. M. Hara Prasad Shastri.

M. Kamaluddin Ahmad, S. U.

The sub-committee desires to submit the following draft rules or regulations as determining the general scope, character, and constitution of the Central Institute of Oriental studies in India proposed to be founded in Calcutta.

The Central Oriental Institute.

Aims and methods.

1. It shall be the chief aim of this institute to foster the spirit of research in the various fields of oriental learning.

The institute will endeavour to attract to itself students interested in researches of this kind, and to assist them in their studies and enquiries by lectures, discussions, supervision of research and by any other form of guidance that may commend itself to the teacher in charge of a particular subject.

Subjects.

2. Among the subjects in which research is to be cultivated the following are to be included :—

A.—Languages, Literature and Philology—*

(*i*) Aryan: Sanskrit, Pali, Prakrit, modern Sanskritic Languages; Iranian languages.

(*ii*) Semitic :

(*a*) Arabic;

(*b*) other Semitic languages.

(*iii*) Dravidian.

(*iv*) Tibeto-Burman.

(*v*) Mon-Khmer.

B.—History—

(*i*) History of India including its relations to other countries of Asia—

(*a*) Vedic period.

* 'Literature' of a language is to be taken to include any works in that language, on, *e.g.*, Philosophy, Mathematics, Astronomy, Medicine, etc.

(*b*) Post Vedic India to the Muhammadan conquest.

(*c*) Muhammadan period.

(*ii*) History of Islam and the various Muhammadan countries.

(*iii*) History of Buddhism.

C. *Archæology of India and adjacent countries including Indo-China and Java*—

(*i*) History of Architecture.

(*ii*) Iconography and Sculpture.

(*iii*) Epigraphy and Palæography.

(*iv*) Numismatics.

D. *Anthropology and Ethnology*—

3. Facilities shall be provided for the study of modern European languages as an aid to research, and for acquiring a practical knowledge of scientific cataloguing.

Admission.

4. Every person desiring admission to the institute shall satisfy the Governing Body that he knows enough English to follow the instruction given, and that he is a fit and proper person to enter upon a course of training in research.

Constitution.

5. The internal administration of the institute shall be controlled by a Council consisting of the permanent professors who shall elect their own chairman for a period of two years. The chairman shall be assisted by a paid secretary.

Co-operation.

6. The institute will endeavour to utilise the services of professors at local institutions who have established a reputation in any branch of oriental learning.

No fees.

7. All instruction shall be free to students admitted to the institute.

Staff.

8. In the opinion of the Sub-Committee special teachers will be required for each of the following groups of subjects; but it is considered that for some of these subjects adequate provision may be made by the foundation of readerships or lecturerships:—

(1) Sanskrit:—Vedic, with Avestan and Comparative Philology with special reference to Indo-Iranian languages.

(2) Sanskrit:—Post-Vedic Literature, including History of Indian Philosophy and of Dharmasastra. [This being a very wide field including very special studies, the Professor would need to be supplemented by two or three Readers.]

(3) Indian Archæology, including Post-Vedic History of India up to Muhammadan conquest, Prakrit, Epigraphy, History of Indian Architecture, Iconography, Sculpture and Numismatics. [For this group the addition of two or three Readers would be needed.]

(4) Buddhism including History of Buddhism, Mahāyāna and Hināyāna, with Pali Literature.

(5) Arabic Language and Literature and other Semitic Languages. [The width of the field and special character of certain sections would require the addition of two Readers.]

(6) History of Islam and of the various Muhammadan countries.

(7) Persian Literature and History of Muhammadan India. [It is thought that two Readers would suffice for this group.]

(8) Anthropology and Ethnology. [One Reader.]

For (9) Dravidian Literature and Philology, and (10) Tibeto-Burman and Mon-khmer languages no recommendations are made at present.

[Summary—

Aryan including Archæology and Buddhism—

4 Professors and 4 to 6 Readerships.

Semitic—

2 Professors and 4 Readers.

Anthropology.—1 Reader.]

Scholarships and Fellowships.

9. To encourage suitable students to present themselves for a course of training in research, and in some cases to continue research work after such training, the sub-committee recommends that there should be provision for :—

(*a*) Research Scholarships on a scale sufficient to enable a research student to live comfortably, and to purchase requisite books. [From the information available it would appear that the minimum for this would be Rs. 175 per mensem.]

(*b*) Research Fellowships of the number and amount suggested by Dr. Denison Ross.

It is suggested that the conditions of election and tenure should in both cases be determined by the Council.

Location.

10. The sub-committee considers it most desirable that the institute should be located, if possible, in the compound of the Asiatic Society of Bengal.

Relation to Indian Museum.

11. The sub-committee approves of the principle that the Professor and Readers of Archæology should be associated with the management of the Archæological section of the Indian Museum.

12. The sub-committee desires that the resolution of the conference that English is to be the medium of instruction should not be interpreted to exclude the possibility of occasional lectures being delivered in any language other than English by eminent scholars.

[Dr. Bhandarkar dissents unless such lectures be given in a critical spirit.]

Comments by members of the Sub-Committee

Mahamahopadhyaya Hara Prasad Shastri subsequently put in the following note with reference to 8 (7) above :—

I think there should be a professor for this branch of Semitic study because (1) this is the only branch which is directly connected with India, (2) the professor should possess a wide knowledge of later Hindu literature without a correlation with which the history of this period would be at best onesided, (3) groups 5 and 6 have but indirect bearing on the history of the Muhammandan Period of India. I should think that there should be a separate professor for the History of Muhammadan India and a Reader for Persian literature.

Addition by Dr. Thibaut.

I have gone carefully through the report of the Sub-Committee of the Conference of Orientalists, and do not find that I have to suggest any

modifications of its essential features. Nor do I think it necessary or advisable, at the present stage, to elaborate further details. There is one important point, however, on which I wish to make a remark. The report proposes for the Aryan section of the Institute a staff of four professors; and a staff of two professors for the Semitic section. What I wish to say with regard to this is that, if there should be insuperable financial difficulties in the way of the Institute being established on the above scale, it might perhaps be found possible to start with a somewhat smaller staff. The staff proposed certainly is by no means extravagant considering the vastness of the field to be covered; but certain concessions might possibly be made with a view to safeguard the success of the scheme as a whole.

Addition by Dr. Horovitz.

I have gone through the Report of the Sub-Committee appointed to consider the details of the proposed central institute and I do not find anything in the draft rules or regulations which I should wish to see changed. In case however it should be found necessary for financial considerations to curtail the number of professorships, it seems to me that a further reduction would be possible. Groups 1 (Sanskrit), 2 (Sanskrit) and 4 (Buddhism) might be divided between two professors (instead of three) and groups 5 and 6 (Arabic language and history of Islam) be dealt with by one professor (instead of two). Thus instead of 4 professors in the Aryan section there would be three and instead of two professors in the Semitic section there would be one, whilst possibly there would have to be one readership added in each of the two sections mentioned.

Note by Shams-ul-Ulema Kamal-ud-din Ahmed.

I feel that the Sub-Committee should have dealt with the details of the scheme more fully th[illegible] it actually did. Hence this note.

I think the pay of the Professors should be Rs. 500—50—1,500. The appointments should in the first instance be made by the Government of India in the Education Department directly and afterwards on the nomination of the council. The starting pay need not necessarily always be the minimum, namely Rs. 500. We must have the best men. I think we shall often have to pay Rs. 1,000 to start for a really competent man.

The Readers or lecturers should be paid Rs. 200 to Rs. 700. Generally they should be officers of the Provincial Educational Service. But a competent man in service elsewhere or a pensioner can also be appointed as a Reader with an allowance not exceeding Rs. 500 a month.

It may not be necessary to have the complete staff of Professors and Readers in the beginning. I should think a start can be made with 3 Professors and 5 Readers, even if pupils for more subjects be forthcoming. The rest of the staff will be employed as numbers of pupils increase from year to year.

The Secretary should be a man in the Pro[illegible]cial Educational Service or of the same pay. His duty would be to conduct the office work subject to the orders of the council and the chairman. He should have a staff of clerks.

The council should, in my opinion, be composed of all the Professors and an equal number of outside members appointed by Government. The Director of Public Instruction, Bengal, the Registrar of the Calcutta University and some other officers interested in the oriental research work may, for instance, be on the council. These members should be appointed for 2 years but they can be re-appointed. The council would elect one of the Professor members as their chairman. The chairman will be elected for 2 years, but the same person can be re-elected. The chairman should get an allowance of Rs. 250 a month.

The Professors should all be whole-time men and they must not be entrusted with outside work. But they can of course usefully take up such duties as the

charge of the Archæological section of the Indian Museum, or some work in connection with the Asiatic society of Bengal. In my opinion it would be very desirable if such Professors as may be living single be provided with quarters and reside within the institute.

The pupils of the institute should, I think, be required to live in the quarters provided within the institute for Hindus and Muhammadans separately. Some of them—I should think a majority—would prefer to live in the European style. And we expect scholars from Europe and America too. So there should also be a European Hostel, where the scholars should reside and mess in European fashion. The charges must be moderate, just to cover the actual cost of boarding, etc. I attach great importance to the scholars residing at the institute and should like to see an atmosphere of oriental scholarship of a superior order created there. But residing in the institute need not be made compulsory for all pupils at the outset.

In my humble opinion the non-Indian pupils of the institute should be charged a fee of Rs. 2 a month towards contingencies, etc., in addition to the messing charges.

It has been agreed that liberal scholarships should be provided. Some idea of the amount may be gathered from the probable number of pupils we expect. Giving 2 to the larger provinces, and 1 to the smaller ones, we can expect 15 to 20 students of whom not more than 10 will have to be provided with Government scholarships, the rest would either not require any scholarships or be provided by private scholarships. There can be no doubt that after our institute comes to be, Native States and other munificent gentlemen will come forward to help the scheme in various ways and a number of scholarships will be founded. The scholarships should generally be tenable for 3 to 5 years.

The question of affiliation of the local institutions to the central institute at Calcutta is a difficult one. Decentralisation would certainly strike at the root of the scheme.

All that could be done would perhaps be to recognise any local institution that has a properly qualified Professor or Reader as the case may be with proper library, etc., as a branch institution, and the Professor or Reader there can be recognised as such of the central institute, and when necessary pupils can be sent down to the branch institution from the central institute or *vice versâ*. But the branch institutions must find funds for themselves. The Professorship of Arabic recently founded at Aligarh might in this way be affiliated to the central institute. But no other chair should now be founded by Government for oriental learning on the lines of Aligarh outside the institute.

LANGUAGE EXAMINATIONS.

Report of the Sub-Committee of the Conference of Orientalists appointed to consider reforms in the examinations in oriental languages.

List of topics for discussion in connection with certain reforms in the language tests.

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1. General questions with reference to encouraging the study of oriental languages.
2. Extension or removal of the time-limit for appearance at examinations.
3. The fixing of intervals between various examinations and certain other restrictions.
4. The broadening of the basis of the High Proficiency and Degree of Honour examinations.
5. Revision of curricula and text-books with special reference to (*a*) Arabic and (*b*) Persian.
6. Granting a reward for a second class in the Degree of Honour.
7. Discrepancy between the rewards for Persian and for Arabic.

The following were the conclusions of the sub-committee with reference to reforms in the language tests for young civilians and others, as prescribed in Home Department Notification No. 632, dated the 20th December 1907.

1. *Extension or removal of time limit.*—They thought that there should be no limit for classical languages, and that the limit in the case of vernaculars should be—

Higher Standard	...	...	...	...	10 years.
High Proficiency	...	...	...	...	15 ,,
Proficiency test	...	...	...	...	10 ,,
Degree of Honour	...	...	...	...	No limit.

They agree with the views of Sir G. Clarke expressed in paragraph 5 of his letter of 31st March 1911, with regard to a time limit for classical languages.

2. *Intervals between Examinations.*—They think that between the Higher Standard and High Proficiency tests in the same language there should be an interval of one year, and between the High Proficiency and Degree of Honour of two years.

That an officer who has passed the Degree of Honour in any language should be allowed to appear again in a similar test in that language after an interval of five years, and if he passes to earn half the reward.

The object is to induce continuity of study, and to discourage an officer from taking a Degree of Honour in two quite different languages, *e.g.*, Arabic and Sanskrit. They think that except in very exceptional cases this cannot be really useful to the officer or the State.

3. *Leave rules.*—They agree with the views of Sir G. Clarke in his letter of 31st March 1911, with the exception that an officer going to Persia should be allowed six months and not four, as at present laid down in Article 280 (*b*), Civil Service Regulations. They think that Shiraz, the nearest point of any real use for the study of Persian, is quite as difficult to reach as the centres recommended for the study of Arabic.

4. *Rewards.*—They agree with the general recommendations of the local Governments that rewards for vernaculars should be raised from Rs. 1,000 and Rs. 2,000 to Rs. 2,000 and Rs. 3,000 for the High Proficiency and Degree of Honour.

In the case of Persian they agree with Sir G. Clarke that the rewards for Persian should be the same as for Sanskrit and Arabic in the Higher Standard and Degree of Honour (it already is for the High Proficiency).

They recommend however that in the examinations for High Proficiency and Degree of Honour it should be laid down that the candidates will be liable to be asked any question in Arabic outside the text book which might be asked in the Higher Standard Examination in that language.

5. They agree with the universal opinion of local Governments that a Proficiency test for the important vernaculars in each province should be instituted on the lines of the present Hindustani Proficiency test.

6. They think that the Indian Educational Service should be placed on an equal footing with junior civilians as regards the language rules. The restriction as to professors, and the vernaculars of each province should be retained.

7. They think Chaplains should be allowed to obtain rewards in the classical languages.

8. They think that a candidate passing in the 2nd Division for the Degree of Honour should be given half the reward fixed for the 1st Division to ensure continuity of study and also as a means of ensuring a really high standard in the 1st Division.

9. With reference to rule VII, they think that officers, natives of India, should not be allowed to present themselves for examination in the vernacular of the district in which they were born or educated without the sanction of the local Government.

PERSIAN EXAMINATIONS.

With reference to the question of the tests prescribed for examinations in the Persian language, the committee recommend—

(1) *Lower Standard,*—Dr. Ross and Mr. Isfahani were in favour of substituting the 1st Book of the *Gulistan*, omitting the preface and the Arabic passages, for the *Wazir of the Khan of Lankuran.* Colonel Phillott thought that although he could not say the *Wazir* was the best book for the Lower Standard he knew of no other sufficiently good to warrant a change.

The committee think that an exercise for translation from English into Persian should be added. They think that in consequence of the changes made in the rules for military officers, the Lower Standard will practically cease to exist, and that the matter is therefore of little practical importance.

(2) *High Proficiency.*—The committee think that the following text books should be prescribed for the High Proficiency examination in Persian—

Gulistan.

Siyáhat.

Haji Baba (first-half).

Malcolm, II volume.

Díván-i-'Andalíb.

Rule X should run—

"In Persian half the passages for translation will be selected from the prescribed text books and half from other works."

(3) *Degree of Honour.*—They think that in the Degree of Honour for Persian, text books should be prescribed as in the case of other languages, and that rule XI at the head of page 6, with regard to this test, should be amended accordingly.

Degree of Honour Examination.—The conclusions of the sub-committee as to the curricula of studies for this degree in all classical languages are set forth in a separate note by Dr. Denison Ross attached to this note.

In addition to the change in Persian High Proficiency indicated above, the committee also recommend a change in Arabic High Proficiency noted by Dr. Denison Ross. They think that a modern novel should be substituted for one of the existing text books in Bengali.

Note of Dissent by Dr. Denison Ross.—I feel it my duty to express here my regret that the Conference desired to limit the reforms for the two highest language tests to the Degree of Honour. Very few men take the Degree of Honour compared with the number who appear for the High Proficiency test, and thus more than half the object of the proposed reforms has been defeated by the decision of the Conference—a decision which was arrived at, I believe, under the impression that my object was to make the tests harder, whereas I only wished to make them more valuable.

CURRICULA OF STUDIES IN ORIENTAL LANGUAGES.

HIGH PROFICIENCY.

Persian.—Prescribed text-books—

Gulistan. Siyáhat.

Haji Baba (first half).

Malcolm's History of Persia. Mirza Hairat's translation, Volume II.

Diván-i-'Andalíb.

Note.—Questions will be asked on Arabic Grammar, and easy sentences in that language will be set for translation.

Candidates are recommended to study Persian newspapers.

Arabic.—Majáni-ul-Adab, Volumes I and II.

(Published by the Catholic Fathers at Beyrout).

Bengali.—The Sub-Committee agreed with the late Sir H. Risley's proposal that a modern novel should be substituted for one of the existing text-books.

DEGREE OF HONOUR IN CLASSICAL LANGUAGES.

1. The language test shall be conducted and marked as heretofore.

2. The non-linguistic subjects shall be divided into two papers of three hours each :—

Paper I.—History and Religion.

Paper II.—History of Literature.

Candidates shall be required to obtain the usual pass marks in both these papers.

DEGREE OF HONOUR.

Persian—

(*a*) *Language Test.*

Prose—

(1) Akhláq-i-Jalálí.

(2) Waqáyi-Ni'mat-Khán-'Alí.

(3) The Akbar Náma.

Poetry—

(1) Háfiz.

(2) The Masnavi, Book I.

(3) Hadíqa of Saná'í.

(4) Qá'ání (official Edition).

Note.—Questions will be asked on Arabic Grammar, and simple Arabic passages will be set for translation.

N.B.—Persian Prosody and Rhetoric should be studied.

The following works are recommended :—

The *Hadiqat-ul-Balághat*—

"Rhétorique et Prosodie" by Garcin de Tassy.

(*b*) *Muhammedan Religion and History*—

Ameer Ali : History of the Saracens.

Elphinstone : History of India, Muhammedan Period.

(*c*) *Persian Literature*—

Browne : History of Persian Literature.

DEGREE OF HONOUR.

Arabic.—

(*a*) *Language Test*—

(1) Ghannat-ul-Masális wa'l-Masání. Two Volumes. (Beyrout.)

(2) Hamásah, 1st two books.

(3) Sab'a Mu'allaqàt.

(*b*) *Muhammedan History and Religion.*

Muir : History of Muhammad.

Ameer Ali : History of the Saracens.

Sale's Koran.

(*c*) *Arabic Literature*—

Nicholson's History of Arabic Literature.

DEGREE OF HONOUR.

Sanskrit.—

(*a*) *Language Test*—

(1) Hymns from the *Rigveda*, edited by Dr. Petersen (Bo. Sk. Series, No. 36).

(2) The *Kirátárjuníya.* Cantos I to VI and XI to XVIII (inclusive).

(3) Sakuntalá Nátaka.

(*b*) *Indian History and Religion*—

Hopkins : Religions of India.

Aiyangar : History of India, Part I, the Pre-Musulman Period.

(*c*) *Sanskrit Literature*—

Macdonell : History of Sanskrit Literature.

DEGREE OF HONOUR.

Pali—

(*a*) *Language Test—*

Mahavamsa. Volume I of Geiger's edition.

Milindapanha.

Dhiganikaya. (Pali Text Society's edition.) Volume I.

Mahaparinibbanasutta.

(*b*) *Buddhism—*

Rhys David's "Buddhism" (Non-Christian Religions Series).

Rhys David's Hibbert Lectures.

Kern's Manual of Buddhism.

(*c*) *Pali Literature—*

Mrs. Mabel Bode: Pali Literature of Burma.

17th July 1911. E. DENISON ROSS.

ARCHÆOLOGY AND MUSEUMS CONFERENCE, SIMLA.

GENERAL TOPICS.

FOURTH DAY, MONDAY, 17TH JULY 1911.

Members Present:

THE HON'BLE MR. S. H. BUTLER, C.S.I., C.I.E.
THE HON'BLE MR. L. PORTER.
THE HON'BLE MR. R. BURN.
DR. J. PH. VOGEL, PH.D.
COLONEL D. C. PHILLOTT, I.A.
DR. G. THIBAUT, C.I.E., PH.D., D.SC.
MR. A. VENIS, M.A.
DR. D. B. SPOONER, PH.D.
DR. R. G. BHANDARKAR, C.I.E.
MAHAMAHOPADHYAYA DR. GANGA NATH JHA, M.A., D.LITT.
DR. N. ANNANDALE.
MR. I. H. BURKILL.
MR. H. H. HAYDEN.
MR. G. H. TIPPER.
MR. PERCY BROWN.
MR. A. C. WOOLNER, M.A.
DR. J. HOROVITZ, PH.D.
MAHAMAHOPADHYAYA HARA PRASAD SHASTRI.
RAI SARAT CHANDRA DAS BAHADUR, C.I.E.
SHAMS-UL-ULEMA MAULVI KAMAL-UD-DIN AHMAD.
DR. E. DENISON ROSS, PH.D.
RAO BAHADUR RANGACHARIAR.
MR. S. R. BHANDARKAR, M.A.
DR. A. DU PRÉ DENNING, M.SC., M.A., PH. D.
MR. SANDERSON.
MR. HARGREAVES.
MR. J. CUMMING.
DR. J. R. HENDERSON.
MR. L. MERCER.
MR. G. R. KAYE.
THE HON'BLE MR. H. SHARP.

ARCHÆOLOGICAL QUESTIONS.

1. The general question of the organisation of archæological work was raised. Dr. Vogel described the lists which had been prepared and represented that in Rajputana, Central India and the North-West Frontier Province there are no

lists; that the lists in the Punjab and the Eastern Circle are unsatisfactory, and though in other provinces they are more complete, general revision is required. Conservation and research had equal claims upon the Department. It was pointed out that the time is not opportune for large expenditure and suggested that possibly we were trying to do too much. The general sense of the Conference was that excavation and research are very important and must be carried on more rapidly than hitherto.

By way of practical suggestion Dr. Vogel thought that his scheme of centralisation (Appendix E (2)) would permit of the lists being revised and that we cannot depend much upon private assistance. Dr. Spooner explained that he had proposed a revision of the list in Bengal by Commissioners' Divisions; and it was thought that a working plan was required and this perhaps offered a practical solution.

2. The question was next raised of giving wider publicity to results. Dr. Bhandarkar said the Epigraphia Indica was very useful, but sometimes the publication of inscriptions was delayed. Thus, it was only on the eve of writing a work on Vaishnavism that he had by chance come across an account of the Besnagar inscription* indicating the worship of Vasudeva by a Bactrian Greek about the beginning of the second century B. C., though the inscription had been discovered about a year before. He also deplored the narrow distribution of the Archæological Annual Report. Mr. Burn suggested that the articles in the report should be published separately as memoirs as soon as each was ready. Mr. Venis also pointed out that, though he had personally received all help from Mr. Marshall and Dr. Vogel, the publication of inscriptions might be expedited and scholars in this country might be allowed to see them in advance, instead of waiting a year till the matter is published in the Royal Asiatic Society's Journal, and two years before it is published in the Epigraphia Indica. It was pointed out that advance articles are published in the Royal Asiatic Society's Journal usually in October, and the sense of the Conference was that the publication should take place first in India†. He also instanced the lateness and the elaborate nature of the archæological reports and the difficulty of procuring information, *e.g.*, regarding the discoveries at Shahji-ki-dheri. Dr. Spooner said that his leaflet on this subject was early exhausted. Dr. Spooner explained that owing to the little demand for his Provincial Progress Report in normal years very few copies are printed, so that in the case of the report on Shahji-ki-dheri the edition was very soon exhausted. There was, however, no delay in publication.

By way of practical suggestion it was proposed that the reports of the department should have wider circulation—not to every individual scholar, but so that they should be easily available in a number of institutions. Dr. Horovitz suggested the circulation of a larger number of facsimiles of inscriptions without notes, and thought that in this way the Archæological Department would get the advice of many scholars. Dr. Annandale proposed that scholars should be appointed honorary correspondents and should send in data to the Department receiving in exchange its publications.

Mr. Butler said the whole question would now be gone into with Dr. Vogel who was as anxious as anyone could be to facilitate the work of other scholars.

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* An account of the discovery by Mr. Marshall and a discussion of the inscription by Dr. Fleet, the late Dr. Bloch and Professor Lionel D. Barnett appeared in the October number of the Royal Asiatic Society's Journal, *i.e.*, eight months after the discovery was made. (J. Ph. V.)

† All discoveries are first published in Parts II of the Provincial Progress Reports which usually appear a few months after the close of the financial year. (J. Ph. V.)

MUSEUMS.

General questions for discussion.

*1. Staffing of Museums.
   (a) Superior Staff.
   (b) Menial Staff.
2. Organisation of the Indian Museum.
3. Research in Museums.
   (a) Biological research in the Indian Museum.
   (b) Archæological and other research in the Indian Museum and in local Museums.
   (c) Museum publications, with special reference to research.
   (d) Museum lectures.
4. Scope and general policy of the local Museums.
5. Co-ordination of exhibition and research work.
   (a) Co-operation with British Museum.
   (b) Cooperation between the Indian Museum and local Museums.
   (c) Co-operation between Museums and kindred departments, such as the Archæological Department.
   (d) Relation between Museums and libraries.
6. Exchange of duplicates, etc.
   (a) Disposal of type specimens.
   (b) Transfer of duplicates.
   (c) Disposal of useless specimens.
7. Loan and Travelling collections.
8. Art Section.
   (a) Representative Art Library.
   (b) Preservation of pictures in a central Museum.
9. Steps to be taken for the collection of specimens.

* NOTE.—These nine questions to be considered, so far as possible, with reference to the Resolutions of the 1907 conference of which copy is printed as an Appendix D (1).

Supplementary agenda.

Relation of Museums to the educational system of the country.
Disposal of duplicate coins.
Opening and closing hours of Museums.
Ethnography section proposed in the Lucknow Museum.

Members of the Conference were asked to explain what had been done to carry out the resolutions of the 1907 Conference.

2. As regards the Indian Museum Dr. Annandale said that the chief matter was the provision of superior staff. Such provision had now been made but only in the zoological Section. There were now four scientists in that section and their number and their pay clearly indicated that they were intended to carry out research work. Their appointment had enabled the Indian Museum to supply specimens to local museums. As regards type specimens, save at the Indian Museum and to some extent the Madras Museum, very few existed in India. As regards expert taxidermy, the matter was important and the art had now become highly specialised. The condition of.

affairs in India was parlous; but in view of the more pressing urgency of research he would not insist upon the provision of expert taxidermists. The Museum publications had enabled the Indian Museum to render great assistance to other museums, had brought credit to the institution and, in the past year, had gained it by exchange no less than 890 publications from other museums and societies.

As for libraries, the Zoological library at the Indian Museum was perhaps the second in the British Empire—a fact which rendered possible original research and disposed of the argument that such research is impossible in India by reason of the lack of books. He advocated the institution of a library in each museum branch, or at least a general library for each museum. By this means we could break down the prejudice which existed in England against research in India and which deterred some good scientists from coming to this country.

Mr. Hayden stated that the recommendations of the 1907 Conference hardly touched the geological section, which remained much as it had been. He drew attention to two points; first, assistance had been rendered to other museums by sending men round to visit them and to identify and label their specimens; second, other museums had co-operated in a praiseworthy manner in the difficult task of supplying type specimens to the Indian Museum. An exception was Kashmir. It had been impossible to obtain from Jammu type specimens of Siwalik formations upon acceptable terms. The importance of the question was shown by the frequency with which access was desired by geologists to the type specimens (kept under lock and key) in the Indian Museum. Type speci-mens in the Srinagar Museum could hardly be regarded as generally accessible.

Mr. Burkill, speaking of the Industrial section, said that monographs on industrial questions in various provinces had been discontinued. No change had taken place in this section. Recommendation XX had already been carried out. Help had been extended to local museums such as Nagpore and Bhopal. That too was no new departure; the only change was that things were progressing faster.

Dr. Vogel said that previously the Superintendent of the Eastern Circle had been curator of the archæological section. His other duties had interfered with his work at the Museum and this had formed a subject of complaint by the Trustees. Now that the Director General was in charge, very little could be done owing to want of staff and funds. The present assistant in charge was too young and inexperienced.

Mr. Percy Brown said that owing to the fact that the art section had been under reconstruction, and that he had only recently taken over charge, very little had been done to put the recommendations of the 1907 Conference into effect. The subject turned on resolution IV and a proposition statement was now under the consideration of Government which would enable the proposals of the Conference to be taken up at an early date.

3. *Provincial Museums.*—Dr. Henderson, speaking of the Madras Museum, said that on the whole they had tried to carry out the recommendations of the Conference. Nothing, however, had been done as regards resolution No. IV which from his point of view was the most important. Skilled subordinate staff was required — assistants in the archæological and zoological branches who should be Indians on Rs. 100—150.

Mr. Cumming, speaking of the Quetta Museum, said that they were very grateful to the Indian Museum and to the Archæological Department for having identified specimens and supplied publications. He said that specimens were now coming in rapidly. They had a large collection of fish which had not yet been opened up. Dr. Annandale remarked that the fish fauna of Baluchistan were practically unknown. The Quetta Museum had sent some type specimens to Calcutta and officers of the Indian Museum would be glad to visit other museums such as that at Quetta, but had no funds for this purpose.

Mr. Burn, speaking of the Lucknow Museum, raised the question of an Ethnological section, which gave rise to a more general discussion.

4. The conclusions resulting from the discussion, placed so far as possible in the order of the agenda list were as follows :—

5. *Question 1.—Staffing of Museums.*

(*a*) *The Indian Museum.*—It was pointed out that of the Government subsidy of approximately 1½ lakhs, a half goes to the zoological section, a fourth to the geological, a fifth to the industrial, a fifteenth to the art, and a thirty-sixth to the archæological, though some of those present at the conference called in question the accuracy of these figures. Mr. Burkill pointed out that these grants were in direct proportion to the number of specimens—the Barhut rail took less handling than a single insect. Dr. Annandale said that the zoological section alone was staffed in a way worthy of India, and that it would be wrong to destroy what we have in order to build up new organisations, though he would be delighted to see the other sections too properly staffed. He also explained that the charges for the zoological section covered the pay of *Durwans*, etc., for all galleries. He also pointed out the danger and undesirability of second-rate science in a museum.

It was generally thought that the research must not be dropped in the zoological section and that other sections would require more staff.

The difficulties connected with the menial staff were discussed. The place was already full of *durwans* and others, who lived on the premises. Police were out of the question because of the duality of control which their use would involve. The present staff was not of a character to control visitors. A better class could not be attracted. It had been found that pensioned Sikhs would not remain on the pay, though they might if none but that class were employed.

It was considered that if a better class of men could be employed the increase need not be so large as had been proposed; and it was suggested that two European attendants should be employed to deal with sailors and other European visitors who frequently gave trouble. Dr. Annandale also urged better arrangements for refreshments. It appeared the only way to economise in menial staff would be to close certain galleries on certain days—and this would involve difficulties.

(*b*) *Local Museums.*—Dr. Henderson (*vide* above) had suggested Indian assistants on Rs. 100—150. Mr. Burn pointed out the value of museum collections. And it was found that the same difficulties were experienced in obtaining suitable watchmen on the pay offered.

6. *Question 2.—Organisation of the Indian Museum.*

Dr. Annandale said the organisation of 1910 was working well save as regards the archæological section.

7. *Question 3.—Research in Museums.*

Dr. Annandale pointed out that in England museum research is generally confined to cataloguing and purely descriptive work, since the higher branches of zoological work are carried out in Universities, etc. In India the only place for purely scientific zoological research was the Museum. The research had practical results. Biological assistants had come from Calcutta and Lahore for higher instruction; and a Mahratta lecturer in Bombay, trained at the Indian Museum, had made a valuable discovery of a *Medusa* in the streams of the Western Ghats. Mr. Percy Brown stated that South Kensington might do more in the matter of research in Art. Perhaps not much was possible in this line; but something might be done in working up historic Art, etc.

It was generally thought that research must be maintained.

8. *Question 4.—The Scope and General Policy of Local Museums.*

Dr. Vogel said that at Muttra the local people had brought together a collection which could never have been made if the specimens had had to go

to Calcutta. Mr. Sanderson said that local interest had been aroused at Agra and Delhi; and only with local museums were loan collections possible. On the other hand, Dr. Henderson pointed out that Madras had abandoned the idea of local museums under Government control and none were now in existence. Mr. Burn asserted that at Muttra the local interest depended on the exertions of a single man. He and Mr. Hayden admitted the possibility of local museums for sculptures, but not for coins, etc. Government, said Mr. Burn, could provide a building and a watchman, but not a Curator, and Dr. Annandale drew a distinction between loan exhibits and permanent exhibits. The former are well cared for in local museums, but not the latter.

The general sense of the Conference was that resolution XXIII of the 1907 Conference should be re-affirmed, except in the case of archæological sculptures and loan collections.

9. *Question 5.—Co-operation.*

(*a*) *With British Museum.*—Dr. Annandale said they wanted more co-operation between the British and the Indian Museums. At present the British Museum, especially as regards entomology, took all and gave little. They should send men out to study in the Indian Museum. Mr. Boulanger had said it would be of great benefit if a man could be sent out to study the type specimens in Calcutta. And it was necessary to make people at home understand that India is a civilised country where research is carried on. Mr. Brown said the same as regards the Arts Museum in London.

It was generally thought it would be well to induce the British Museum to send out a man at its own expense to the Indian Museum.

(*b*) *Between the Indian and local museums.*—This point had already been discussed. It was considered that benefit would result from an officer of the Indian Museum visiting other museums.

(*c*) *With other departments.*—There already is co-operation. But it was thought that scientific research was insufficiently represented on expeditions into neighbouring territory, *e.g.*, the Tibet expedition, and that attention should be paid to this in future.

(*d*) *With libraries.*—The Indian Museum has its own library, but there are insufficient facilities for its use by students. The Madras Museum has the Connemara Public Library which is housed in the same building. There is a public library at Lucknow. The Museum and the Library at Lahore co-operate. A committee has been formed for suggesting books for the Allahabad Library. At Cawnpore the lecturers in the Agricultural College suggest books, and if the Technological Institute is sanctioned its staff will also be consulted.

The opinion of the meeting was that public libraries should have a number of expert correspondents and should consult them; they should also get into touch with the sub-committee of the Board of Scientific Advice.

10. *Question 6.—Exchange of duplicates and type specimens; useless Specimens.*

The question of the export of antiquities was raised and a strong feeling was expressed that these should not leave India, as indeed had been laid down by Lord Curzon's Government. It was considered that the export of antiquities could be sufficiently checked by application of the Act of 1904 for the Preservation of Ancient Monuments (Clause 17), and Mr. Butler in closing the discussion said that he would see that the question of taking action would be considered by the Government of India. He had heard doubts expressed as to the efficacy of similar provisions in certain countries. Dr. Annandale, speaking of the ethnological collection, said the Indian Museum was very ready to give duplicates if other museums would only send a responsible representative to choose and take them under his supervision.

As to type specimens, the Conference re-affirmed resolutions, XV-XVII of the 1907 Conference. Dr. Annandale added that Pusa was the only institution which gave difficulty, as it sent all its types to England.

As for the disposal of useless specimens, it was considered that they should be destroyed.

11. *Question 7.—Loan and Travelling Collections.*

The former question had been treated under local museums. And, though no formal decision could be recorded about the latter, it was considered that the possibility of loans depends largely on the condition of the local museum and the personality of the recipient. (The zoological section of the Indian Museum has framed rules and lent out 43 sets of specimens last year).

12. *Question 8.—Art Section.*

Mr. Brown pointed out that the whole library connected with the section contained 50 volumes. He also pointed out the advisability of bringing to the notice of owners of pictures the desirability of preserving them, and affording facilities. [*Vide* Appendix D (8).]

The idea of an improved Art library had unanimous support.

13. *Question 9.—The Collection of Specimens.*

In connection with the special question raised by the United Provinces Government regarding an ethnological section in the Lucknow Museum, it was pointed out that the ethnological collection in the Indian Museum was not properly arranged or catalogued. It was necessary, said Dr. Annandale, to bestir ourselves. The tribes all over India were changing their habits, customs and weapons. Even now a scientist from Munich was taking away all he could find. It had been suggested at the Conference of Colonial Premiers that an Ethnological Bureau should be started in London, with branches all over the Empire. Mr. Thurston had shown what could be done in India. But there was no co-operation between the Ethnological Survey and the Indian Museum. Now that there was room in the Museum, it was necessary to collect.

14. *Relation of museums to the educational system of the Country.*

This was a special point raised by the Government of Bengal by whom it was represented that a sufficiently close relationship did not now exist. To Dr. Denning's contention that a tithe of what is now spent on research would, if devoted to establishing such a relationship and the fostering of local museums, be of great public benefit, Dr. Annandale replied that this would involve the danger of second-rate science. Dr. Denning considered this represented a narrow view as to the proper scope of museums. Small museums could be organised as useful instructional institutions. He instanced the Universities' extension lecture schemes in England, the English Board of Education's arrangements and regulations for assisting small museums by grants-in-aid, by the loan of collections from the Victoria and Albert Museum to schools and provincial museums, by the loan and sale of lantern slides illustrating special sectional exhibits in the South Kensington Museum, and thought that similar co-operation between museums and education departments should exist in India. He would add a sixth section to the Indian Museum, which might be called the "loans and lecture" section. This might perhaps be managed by the Education Department. Similar sections should as far as possible be reduplicated in local museums. Dr. Henderson agreed and hoped to see lectures resuscitated in Madras. Dr. Annandale, while fully agreeing to the excellence of all this, said it was a question of funds—as regards lectures and loans, something was already being done. The Indian Museum was very popular and had the largest entry of any museum in the world, and it had special days for schools. This implied a lot of sub-conscious education. There were also cheap guide books for the zoological and geological sections; these were all sold up. Now all this could be done only if the museum were scientifically run. Dr. Vogel suggested that the idea under-running Dr. Ross's scheme for a central institute as to the expert combining the curatorship of the archœological section of the Indian Museum with educational duties might be introduced into local museums also. And the further question was raised of natural history societies such as those at Bombay and Quetta, and of co-operation with colleges. Such a society in Calcutta was deemed impossible. And the Presidency College was now making its own collections, while the Government of Bengal had withdrawn its grant

for exhibits for medical students although medical students still made great use of the museum. (Mr. Brown put in some notes bearing on this subject.)

The sense of the meeting was that there should be greater co-operation between the education department and local museums, that the Director of Public Instruction might suitably be a Trustee of the Indian Museum, and that Local Governments might take steps to further this co-operation.

15. *The training of Indians for museum work.*—Dr. Annandale pointed out that those trained at the Indian Museum were ordinarily of a higher class than museum assistants—more of the professor class. He was willing to take any man of average intelligence and train him for museum work though he could train more suitably for research. Local museums might make temporary arrangements while men were being trained for them.

It was generally thought there was need of such men and that they should be so trained.

REPORT OF THE COMMITTEE OF THE CONFERENCE ON MUSEUMS.

SIMLA, JULY 1911.

1. The Museums Committee met on July 18th, 1911. The following were present:—

The HON'BLE MR. H. SHARP.
DR. N. ANNANDALE.
COLONEL D. C. PHILLOTT, I.A.
MR. I. H. BURKILL, F.L.S.
MR. H. H. HAYDEN, F.G.S.
DR. G. THIBAUT, C.I.E., PH.D., D.SC.
DR. E. DENISON ROSS, PH.D.
DR. DU PRÉ DENNING.
MR. G. SANDERSON.
SHAMS-UL-ULEMA MAULVI KAMAL-UD-DIN AHMAD.
MR. J. CUMMING.
MR. J. R. HENDERSON.
The HON'BLE MR. R. BURN.
DR. J. PH. VOGEL, PH.D.
DR. D. B. SPOONER, PH.D.
MR. H. HARGREAVES.
DR. J. HOROVITZ, PH.D.
MR. G. H. TIPPER.
MR. PERCY BROWN.

Questions of internal management upon the agenda list were taken up, *viz*:—

1. Policing of public galleries.
2. Upkeep of grounds.
3. Taxidermy.
4. Field work.
5. Hours of opening Museums.
6. The Staffing of Museums.

2. *Questions 1, 2 and 3.*—Questions 1 and 3 had already been treated of. Question 2 was dropped as being purely local.

On the other questions the following recommendations were made:—

3. *Question 4.—Field work—*

(i) *Zoological.—(a)* It is desirable that the authorities of the Indian Marine Survey be approached with a view to giving facilities to officers of the Indian Museum for marine zoological work.

(*b*) It is desirable that enhanced facilities be given to the staff of the Indian Museum (zoological section) for travel and collection.

(*c*) If enhanced facilities can also be given in local museums and other institutions of a scientific nature, it will be beneficial both to the local institutions and also to the Indian Museum.

(ii) *Geology.*—The committee heard with gratification of the sanction of two posts in the Geological Survey, in connection with the Indian Museum, for which it was hoped to recruit M. Sc.s on Rs. 75-150 who would spend half their time in collecting and half their time in arranging collections for distribution to local museums.

(iii) *Industry.*

(iv) *Archæology.*—The collection of specimens should be through the officers of the department and local Museums.

(v) *Art.*—It would be expedient for museums if facilities for collecting for the Art Section be given.

4. *Question 5.—Hours of opening museums.*—It was noticed that ordinarily museums in India do not remain open for longer than 8 hours in the 24; and, under present conditions, regarding staff, etc., it appears undesirable that they should remain open longer.

5. *Question 6.—The staffing of museums.*—On the question of zoological and general staff and contingencies at the Indian Museum it was decided that the Trustees should be asked to state their full requirements in an exhaustive and final form; and at the same time the Trustees present said that any diminution of the grant as fixed this year would prove disastrous to the interests of the Museum.

6. The question of the staff for the archæological section was however considered. It was pointed out that the superior staff in the other sections (save the archæological), consisted of officers of departments who had departmental duties as well as their work in the museum. It was considered that this is a good scheme in that it keeps the museum in touch with the departments. It was also felt that the Superintendent of the Eastern Circle, if he returned to Calcutta, would be of great assistance in the Central Institute of Oriental studies though he could not be expected to lecture or teach regularly.

The general sense of the meeting was that as a beginning the Superintendent of the Eastern Circle should be completely freed from conservation work and placed in immediate charge of the archæological section with a whole-time assistant on Rs. 300—500 and, as soon as possible, a trained numismatist. The question of house allowance or house should be considered.*

7. Official proposals had been made regarding the inferior staff and would now be considered. As regards contingencies, it was thought that the Director General of Archæology should now submit his proposals and that the charges should eventually figure on the budget of the Superintendent of the Eastern Circle.

8. Mr. Cumming had suggested some additional questions. It was recommended that these should be referred to the next Museums Conference. The questions suggested are shown in Appendix D (10).

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*Dr. Vogel agreed with the proposal on the understanding that it would be temporary.

REPORT OF COMMITTEE OF THE CONFERENCE ON ARCHÆOLOGY.

SIMLA, JULY 1911.

1. The Archæological committee met on July 19th, 1911. The following were present:—

The HON'BLE MR. H. SHARP.
DR. N. ANNANDALE.
COLONEL D. C. PHILLOTT, I.A.
DR. G. THIBAUT, C.I.E., PH.D., D.SC.
DR. E. DENISON ROSS, PH.D.
DR. DU PRÉ DENNING.
MR. G. SANDERSON.
SHAMS-UL-ULEMA MAULVI KAMAL-UD-DIN AHMAD.
MR. J. CUMMING.
MR. J. R. HENDERSON.
The HON'BLE MR. R. BURN.
DR. J. Ph. VOGEL, PH.D.
DR. D. B. SPOONER, PH.D.
MR. H. HARGREAVES.
DR. J. HOROVITZ, PH.D.
MR. G. H. TIPPER.
MR. PERCY BROWN.

QUESTIONS FOR DISCUSSION.

1. A general programme of excavation work.
2. Rearrangement of circles and redistribution of work and possibilities of economy arising therefrom.
3. The form of future annual reports.
4. The curtailment of reports especially of reports of Superintendents.
5. The relations of architectural and archæological officers of the Department.
6. The continuation of the post of Assistant Superintendent, Western Circle.
7. Archæological scholarships.
8. Method of recruitment of officers.
9. Appointment of Indians to the Archæological Department.
10. The co-ordination of Museum work.
11. The interchange of duplicate archæological specimens between Museums.
12. The appointment of a numismatist at the Indian Museum.
13. The relation of the Director-General of Archæology and of the Superintendent, Eastern Circle, to the Indian Museum.

14. Superior staff of the Archæological section, Indian Museum.

15. Inferior staff of the Archæological section, Indian Museum.

16. Contingencies of the Archæological section, Indian Museum.

2. The recommendations of this committee are given below in the order of the agenda list. But the discussion upon question No. 2 with reference to Dr. Vogel's note [Appendix E (2)] upon the reorganisation of the Department was so important that it deserves to be recorded.

3. Mr. Burn considered that the scheme would not reduce office work. He feared that conservation work would suffer as the opportunities would be reduced of visiting sites which had not yet been visited. He also thought that the proposed Bureau should be in close touch with the Central Institute for Oriental Studies.

Dr. Thibaut considered that the scheme ignored the Central Institute which had been proposed, that research work would be largely concentrated in Simla and that we could not contemplate two centres of archæological research, one in Simla and the other in Calcutta.

Dr. Annandale considered Calcutta the better centre since it was necessary to create there a scientific atmosphere.

Colonel Phillott thought that for climatic reasons the proposed Bureau should be at Simla, but he modified his views to some extent on hearing that superior archæological officers spend three months annually in the hills.

Mr. Tipper agreed on the whole with Dr. Vogel. Centralisation would further research, but the Geological Survey is concentrated at Calcutta, and he disagreed as regards the location of the Bureau at Simla.

Dr. Ross similarly agreed with Dr. Vogel as regards concentration, but not as regards place. He pointed out that the proposed Central Institute would have a three months' vacation which might correspond with the migration of archæological officers to the hills.

Mr. Percy Brown agreed with Dr. Ross and added that the archæological library should be at Calcutta.

Dr. Horovitz agreed with the idea of concentration and thought that there were strong arguments in favour of Simla, but he realised the difficulty of research work away from the Institute at Calcutta.

Dr. Denning favoured the formation of a Bureau on the lines of the Geological Survey at Calcutta.

Dr. Vogel, replying to objections, said that correspondence would be reduced since the formation of the Bureau would facilitate unofficial reference through files. He urged the climatic conditions of Simla and the opportunities it would afford for keeping in touch with Government. He deprecated active work at the Central Institute by officers of the department who would be engaged upon their own duties of excavation, etc., and pointed out that there would be a separate professor at the Central Institute. He said that photographic negatives could not be kept in Calcutta (a statement which was contradicted by Mr. Tipper who declared that the Geological Survey successfully kept 10,000 negatives in Calcutta). He agreed that the library should be made better known; he considered that Calcutta libraries were already well stocked with archæological books—a point on which Dr. Annandale threw some doubt. As regards the analogy with the geological department, he urged that all parts of India are equally interesting to geological experts (a point denied by Mr. Tipper), but that the north-western corner of India is the most interesting area for the archæologist. (In this connection it was pointed out that there were special reasons why the Meteorological Department should have its head-quarters in the hills.)

Dr. Spooner agreed with Dr. Vogel's proposals and thought conservation work would not suffer. He suggested specially trained *mistris* and urged that

officers of the department cannot undertake teaching work in the Central Institute.

Mr. Sanderson was strongly in favour of Dr. Vogel's scheme as a whole. As regards conservation work, he said that at the present time he was looking after Buddhist and Hindu monuments in addition to his ordinary duties, and that with the addition of an extra clerk for keeping copies of estimates, the task was not impossible.

Mr. Hargreaves was fully in favour of Dr. Vogel's scheme.

Mr. Sharp pointed out that there is at present a feeling against centralisation; that the saving of expense involved in the scheme would certainly prove illusory, and that centralisation would prove prejudicial to provincial museums.

4. The following recommendations were made :—

5. *Question 1.—A general programme of excavation work.*—It was felt that this question could not be discussed in detail. Dr. Vogel put in a note, [Appendix E (1)].

6. *Question 2.—Rearrangement of circles and redistribution of work and possibilities of economy arising therefrom.*—(*a*) Dr. Vogel's note was considered. Subject to the consideration that the cadre of the service be not changed, it was thought desirable to relieve archæologists of the work of conservation, so as to give them more time for research; the relation between conservators and the Director General of Archæology should remain as they are.

(*b*) The archæological officers present were unanimously in favour of the scheme as a whole. It was generally agreed that the classification of archæological officers by functions was ideally preferable to an arrangement by provinces. But grave doubts were expressed as to whether the alteration proposed by Dr. Vogel would result in an appreciable reduction in office work, and as to the reality of the savings which he anticipated it was thought that the scheme was more likely to result in increased expenditure.

(*c*) As regards place, the members of the archæological department were unanimously in favour of Simla; the large majority of other members considered Calcutta would be a more suitable location, especially in view of the possible establishment of a Central Institute. It was also a question whether the archæological library would not be more suitably located in Calcutta. It was noted that Dr. Vogel's scheme had been formulated before the idea of a Central Institute was discussed in the Conference.

7. *Question 3.—The form of future annual reports.*—(*a*) It was strongly felt that archæological information, whether it appears officially or non-officially, should, even if printed in England, be published first in India, and, if produced in journals, in Indian journals.

(*b*) The matter which now figures in the Director General of Archæology's annual report, Part II, should issue in the form of separate memoirs, published as soon as each is ready.

8. *Question 4.—The curtailment of reports, especially of reports of Superintendents.*—The Superintendents' reports should not, in the opinion of the committee, be modified, but they may usefully be curtailed. Conservation notes certainly, and descriptive notes probably, should be discontinued.

9. *Question 5.—The relations of architectural and archæological officers of the department.*—The Public Works Department cannot be solely entrusted with original works of repair. In the larger and more important cases the execution of annual repairs by the Public Works Department should be carried out in consultation with the local archæological officer. It would be well if a few *mistris* in each province could be trained by the conservator and then attached to the Public Works Department as sub-overseers specially engaged upon conservation work. In outlying provinces, where conservation is on a small scale, (such as Eastern Bengal and Assam), it might be possible to arrange with the Local Government that supervision of works of repair should be

entrusted to the Consulting Architect. These measures may tend to lighten the conservation duties of the Archæological Department.

10. *Question 6.—The continuation of the post of Assistant Superintendent, Western Circle.*—The post of Assistant Superintendent, Western Circle, should be maintained, unless the reorganisation scheme takes place.

11. *Question 7.—Archæological scholarships.*—This had already been discussed.

12. *Question 8.—Method of recruitment of officers.*—In the archæological branch, it is essential that the recruit should have been fully trained in methods of excavation and should know a classical oriental language. Steps should be taken to secure this. If the two branches are not fully separated the conservator too should specialise in epigraphy, numismatics or some such branch of archæology.

13. *Question 9.—Appointment of Indians to the Archæological Department.*—(*a*) It was thought that young Indians should if possible be induced to accompany conservators in order to learn the principles and practice of architecture so as to become private architects or occupy posts in the Department.

(*b*) The case of archæological recruits was covered by the proposal for a Central Institute.

(*c*) It is desirable to encourage the appointment of competent Indians to the Department and to facilitate their training.

14. *Question 10.—The co-ordination of Museum work.*—It was considered that Superintendents should supervise and assist in the matter of provincial and local museums, but it is desirable to have more archæological superintendents definitely attached where archæological collections are of importance and when the Curator himself is not an archæologist. These should be trained Indians on suitable salaries.

15. *Question 11.—The interchange of duplicate archæological specimens between museums.*—This had already been discussed.

16. *Question 12.—The appointment of a numismatist at the Indian Museum.*—It was suggested as an alternative to the scheme yesterday proposed for the Indian Museum that a member of the Central Bureau should be a numismatist engaged not only on the Indian Museum, but also on numismatics throughout India.

17. *Questions 13 to 16.*—These matters had been discussed by the Museums Committee.

III.—APPENDICES.

A.—Appendices bearing on the first day's proceedings (Oriental studies in General.)

A. (1). *Note by Dr. Denison Ross on Oriental studies as they exist in India, and their improvement.*

The following note has been made with a view to assisting the deliberations of the Conference of Orientalists. The points dealt with are :—

(i) The present state of Oriental studies in India.

(ii) Practical measures for the encouragement of these studies and the improvement of existing conditions.

Part I. The present state of Oriental Studies in India.

General Remarks.

2. In dealing with the question of Oriental studies in India it is often necessary to consider the cases of the Hindus and the Muhammadans separately. Nevertheless when discussing the encouragement of higher studies and the co-ordination of eastern learning with western methods it is usually possible to treat both cases simultaneously.

The study of Oriental languages in India.

3. The study of Oriental languages in India to-day may be classed under two heads :—

(i) The purely Oriental method practised in Madrasahs and Tols.

(ii) The semi-occidental method practised in our high schools and Universities.

Of the former, which has been stationary for many years, or perhaps centuries,* I can only speak from experience in regard to Madrasahs, as I have seen practically nothing of the indigenous Hindu methods of education. There will however be several persons in this committee who can give us first hand information. Thus I am not in a position to say whether tols continue to enjoy their former prosperity; I can however answer for it that the number of students attending Madrasahs in the two Bengals has steadily increased during the last ten years, and this in spite of the fact that the prospects of livelihood for men who pass this course have become rather worse than better, and in spite of the small esteem in which the Maulavi class is now held in India. This is to be attributed largely to Muhammadan piety; for with Moslems religion and learning of the old type are so closely bound up as to be almost one.

* Lord Wellesley in a Minute, dated 18th August 1800, wrote: "In the disorder which preceded the fall of the Mogul Empire and the British conquests in India, all the public institutions calculated to promote education and good morals were neglected, and at length entirely discontinued."

Attitude of the Muhammadans towards the old learning.

4. The study of Arabic is regarded by all as an act of piety—by many as a religious duty; still more meritorious is the study of the Qor'an and the traditions of the Prophet. Thousands of young men among the poorer class Muhammadans enter on a long and arduous course of study without giving any thought at all to their future careers or asking themselves how they are going to earn their bread when they have completed their studies. A few of them become teachers, others become preachers and marriage registrars; what becomes of the rest Allah knows best. The tragedy is that these very men who approach learning in the true spirit, and who do not go to school and college simply in order to pass an examination which will give them a claim to employment, are under existing conditions left out in the cold by employers and despised as good for nothing by their co-religionists; and for this state of affairs there seems to be no remedy. It is these men, however, who stand for Islam in India.

5. It is a generally accepted view that it was religious prejudice, and a suspicion of ulterior motives on the part of the British Government that kept the Muhammadans of India from entering our high schools and colleges in large numbers; but I think the continued popularity of Madrasahs goes to show that piety rather than prejudice was and is at the root of the matter. Moreover I think an orthodox Musulman is perfectly entitled to hold the view that the effect and the influence of Western education is on the whole anti-religious. But it is precisely among those who have been educated on modern lines, and who have as a result lost their religious sentiments that the spirit of Muhammadan nationality is most strongly developed; and it is these very men who complain most bitterly of the neglect of religious instruction in our schools.

My advice to a Muhammadan parent would be "If you wish your child to grow up religious, send him to a Madrasah; but if you wish him to make a career, send him to school and to college, and let his religion take its chance".

Attitude of the Hindus towards the old learning.

6. One hears on all sides that tols are no longer supported by patrons and pupils as they used to be. But these institutions are still very much alive—it is difficult to compare with the past. And the pandit and the tol still command vast respect. The tol probably leads to an ensured competence with greater certainty than the pure Madrasah course. Priests are in requisition for occasional ceremonies; well-to-do people have their purohits; and the Ayurvedic system is still the only school of medicine known to a great mass of the people.

Relative progress in higher studies among Hindus and Muhammadans.

7. On the whole, as far as I am in a position to judge, I should say that there is far more scholarly work turned out in the course of the year by pandits than by maulavies—having regard to their respective numbers. The fact is that for the pandits the way has been shown to the realms of critical research first of all by English and German scholars, and subsequently by some of their own number like Rajendra Lal Mittra and Dr. Bhandarkar: while hardly any examples of this kind have been offered to the Indian Muhammadans. Scholars like Sprenger and Blochmann do not appear to have attempted to found a school of historical research, or to have left disciples to carry on their work. They and others like them only used the learned maulavies who assisted them in their labours, as teachers or as copyists, and did not explain to these men, versed only in the old tradition, the true meaning of the researches in which they were engaged; nor did they reveal to the Indian "*Ulema*" the vast field of engrossing and fascinating enquiry which lay at their very door. In my own experience I have found that the intelligent maulavi, when once this secret has been revealed to him, is capable of the most excellent and thorough scholarly research.

The present openings for Oriental scholars.

8. The existing openings for those who are proficient in Oriental languages may be divided into three classes :—

(i) those for which both Indians and Europeans are eligible,

(ii) those for which only Indians are eligible,

(iii) those reserved for Europeans.

To the first class belong, as far as I am aware, only the linguistic posts in the Department of Archæology.

The second class includes all the professorships and lecturerships of Oriental languages in our Universities except the professorship of Arabic at Aligarh. It also includes now the Principalship of the Sanskrit College—though this post was formerly held by a European. The chief posts in the third class are :—

Principalship of the Calcutta Madrasah.

Registrarship of Lahore University.

Professorship of Arabic at Aligarh.

Certain positions in the Department of Archæology.

Encouragement of English students of Oriental languages in recruiting for educational appointments.

9. Personally I can see no reason why in recruiting educational officers in England for service in India we should not indirectly encourage the study of Oriental languages in England, and thus possibly regain the reputation we once enjoyed but have now lost in the world of Oriental scholarship.

If the India Office were to make it known at our Universities and elsewhere that in their selections for educational posts—other than those purely scientific—a preference would be given to men who had taken up Sanskrit or Arabic, I think three distinct objects would be attained :—

(1) A great impetus would be given to the study of these languages in England.

(2) When special Oriental posts fell vacant we should not have to recruit men from Europe entirely new to this country as is at present the case. (In the case of acting appointments it is usually necessary to put in a man who has no special qualifications for the post.)

(3) Educational officers arriving in this country with some knowledge of the language and customs of the Hindus or the Muhammadans would command greater respect among their students than men not so equipped.

In this connection I may be permitted to add an opinion which I have held for many years, namely, that we should appoint more Englishmen to chairs of Oriental languages and more Indians to chairs of physics and chemistry; for in the case of these last subjects there is no antiquated system to be untaught.

The present facilities for research or higher studies in India.

10. When we speak of facilities for research, I take it we imply three separate factors which make higher studies in any branch of learning practically possible for the would-be student—namely, (1) expert guidance, (2) literary or archæological materials to work on and (3) a well equipped library.

(1) With regard to expert guidance it may be claimed that this is hard to find in India. The rare men who are in a position to guide the budding scholar are usually too busy to do so.

(2) As to the second factor, it may safely be asserted that no country in the world offers a larger choice of literary and archæological materials on which to work than India—presenting as it does not only rich manuscript libraries of Sanskrit, Pali, Arabic and Persian books, but also an opportunity to study at first hand Hinduism, Buddhism, etc., etc.

(3) As far as I am aware Calcutta is the only centre in India which offers to the student the third facility in anything approaching completeness. Even there it is only to be had by combining the resources of the Asiatic Society of Bengal, with those of the Imperial Library and the University Library—the last being in the matter of Oriental languages and research more up to date than the other two.

Scholarships and Stipends.

11. The most serious defect in all our attempts to encourage the higher branches of Oriental study, has undoubtedly been, both in England and in India, the rigid policy of non-committal. It is this policy, which we alone of all the advanced nations of Europe have adopted, that has militated more than anything else against the cultivation of these studies by Englishmen, and as a consequence by Indians.

Professor Browne put it well when he wrote as follows :—

"There is in this country an increasing dearth of good Oriental scholars. This is due to the fact that a knowledge, even a good knowledge, of one or more Oriental languages . . . . however useful to a man who *has obtained* a post in the East, does not help a man, however suitable in other respects, *to obtain such a post*."

The Policy of Non Committal.

What Professor Browne implies is that although a man in service in the East may make himself extremely useful by his knowledge of the language and literature of the country, the policy of our Government forbids them saying to our Universities "if you will train up a few men in Oriental languages we will, if they are suitable in other respects, find posts for them in the East". The natural result of this policy of caution is that it is no longer worth anyone's while to take up Oriental languages as a means of livelihood. France, Germany and Russia achieve excellent results by an altogether contrary policy, as will be seen by consulting the Report of the Commission which recently sat in London to consider the establishment of a school of Oriental languages. It was again the policy of non-committal which rendered the labours of this Commission abortive, in spite of the overwhelming evidence in support of the establishment of such a school.

The need of stipends resembling fellowships.

12. Similarly when we grant a scholarship for Oriental research to Indians we never hold out any promise to them of certain employment at the expiry of the scholarship. And I maintain that we do very little to foster true learning and research by granting a man a scholarship for a year or two only and then turning him off to earn his living as best he may. What is really needed is something corresponding to Fellowships in Oxford and Cambridge, or paid Memberships of Academies on the continent of Europe. For no man can put his heart into his work if he is constantly obsessed by speculation as to what he will do when his scholarship comes to an end. (It must be remembered also that Indian parents are very unwilling to allow their sons to accept such scholarships, which only delay their entry into regular service and retard the earning of a pension.)

On the encouragement of Oriental studies in India.

13. I take it as an accepted principle that we do not wish the study of Oriental classical languages to die out in India, but rather that we wish to encourage them by improving the methods and facilities for their study.

The opposite view has often been held in the past, and strong notes were written in the beginning of the 19th century by Raja Ram Mohun Roy, Sir Chas. Trevelyan and Lord Macaulay condemning the study of Sanskrit and Arabic as something worse than waste of time. They claimed that while Hindu literature and science had been stationary for two milleniums or more, the literature of the Muhammadans represents science and philosophy as they existed among the nations of Europe before the invention of printing.

These men if alive to-day might possibly have changed their minds on this subject in view of the wonderful results that Oriental studies on the continent have shown. Or on the other hand they might have held their ground and claimed that while oriental research afforded an admirable academic activity for western savants, it was not a fit occupation for the natives of India.

14. Quite apart from the scientific value of Oriental studies which I do not think requires demonstrating to-day, there is a practical side to the question of encouraging our Indian fellow subjects in the intelligent study of Eastern languages.

Scholarships to be made tenable until other employment is found.

I would therefore like to see it laid down as a general principle that (subject of course to such conditions as satisfactory progress and good conduct), every State scholarship for the encouragement of Oriental research should carry with it an assurance on the part of Government that the holder will on the termination of such scholarship be provided with suitable employment. (Seeing that an Indian student by pursuing higher studies is indirectly serving the State, I would be inclined to ask that the holding of a scholarship be reckoned as pensionable service.)

The creation of more enlightened Pandits and Maulavis.

15. It is almost inconceivable that the pandit and the maulavi should ever die out as distinct types; and such a contingency would be highly undesirable. On the other hand it should, I think, be the aim of Government to try and produce a certain number of pandits and maulavis of a superior type, by means of intellectual guidance and financial support. Such men would help to regain the esteem which they (at any rate the maulavis) have lost as a class.

16. I will now proceed to consider how such an object can best be attained. It is quite evident that there can be no true learning in a country where learning as such does not command a price—where no one is paid merely to be learned. If all the leisured classes hold aloof from learning and all the best brains in the middle classes are engaged in the struggle for life, you have to turn to the lower classes for your maulavis and to the poorest Brahmins for your pandits. In this manner, from want of patronage, Oriental learning has to-day found a last resting place among men who are too poor to pursue their studies efficiently, and often too low in the social scale to command the respect of their communities. We should constantly bear in mind that in the Orient, whereas education is expected by all as a free gift, deep learning is regarded as a commodity the possession of which entitles a man to a high reward. In former times the support of poets and scholars was regarded as one of the greatest

luxuries of kings and nobles; and it may be safely asserted that had it not been for Court patronage the literature of the East would cut a very sorry figure.

17. Literary patronage has in our time been transferred from the Court to the State; let us then consider to what extent this patronage is indulged in by the Government of India to-day. Generally speaking it takes one of three forms, *i.e.*,—

(*i*) The annual grant to the Asiatic Society of Bengal for the publication of the Bibliotheca Indica.

(*ii*) The reward of authors.

(*iii*) The purchase of copies of valuable books which are not likely to command a wide sale.

The total sum thus expended in each year does not amount to very much, but this is due rather to the paucity of the literary output than to any illiberality on the part of Government.

18. And this brings me to the main point of my discussion, which is the encouragement of Oriental research by individual scholars: and it is to this end that our energies should be directed. The first question before us then is "How can Government best encourage Indians to cultivate the higher branches of Oriental research?"

My answer, which I shall discuss in the following paragraphs in outline, is that the solution lies not in short-lived scholarships to students who have just emerged from college, but in more permanent stipends for which the young and the middle aged alike should be eligible.

19. The second question before us is "What practical measures can Government adopt for the greater co-operation of Oriental learning and western scholarship?" There are two methods by which this end can be attained—

(*i*) by sending Indian students to Europe:

(*ii*) by giving Indian students training under European scholars in India.

I cannot help thinking that in spite of the educational and social value of foreign travel, the latter method is preferable; for by it more Indians would be benefited at less cost to the State, and incidentally we should avoid the difficulty of the pandit and the *kala pani*.

20. Before proceeding to the discussion of practical measures for the co-ordination of eastern and western methods of study it may perhaps be well to try and define what is meant by—

(*i*) Oriental learning, and

(*ii*) western research.

(1) Oriental learning in the case of Hindus means advanced study of one or more of the higher branches of Sanskritic lore, such as the Vedas, the Sastras, Panini, etc., by a pandit who has made Sanskrit his special study from early youth.

In the case of Muhammadans it means the advanced study of the Qoranic Commentaries, the Traditions of the Prophet, Theology, Law, Philosophy, Logic, Rhetoric and Grammar, by a maulavi who has begun his Arabic studies at an early age.

(2) Western research means the critical study from the linguistic, the literary or the historical point of view of the classics, the inscriptions and the coins of the East by men who have turned their attention to one or more Oriental languages after completing a course of general education. The European scholar though he begins to study an Oriental language at an age when the Indian student has already been working at it ten or twelve years, has the inestimable advantage of a literary education in general subjects behind him.

21. There are thousands of learned pandits and maulavis in India, and a mere handful of Orientalists in Europe and America; and yet while this small body of western scholars produce every year a number of books and articles which throw a new light on the history, religion, manners and customs of the East, the pandits and maulavis seldom achieve anything in the shape of independent work beyond the edition of a few texts, or the compilation of a super-commentary to some classic which has long ago been commentated out of all recognition.

It is evident then that there is a great wastage of knowledge in India, and that if only we could teach the pandit and the maulavi the possible uses to which he might put the learning he loves so well, and has acquired at the expenditure of so much time and labour, we should be adding both to the individual happiness of Indian scholars, and to the sum total of scientific knowledge.

22. Seeing that Indian scholars are slow to discover for themselves the broad and virgin fields of research which lie at their very feet, it is our clear duty to enlighten them, so that by degrees what we now call western research may become the recognised goal for their higher studies. But in India, as elsewhere, if we wish to encourage research we must do something more than merely show the road along which the student should travel; we must also supply him with the traveller's wallet containing the provisions for the road (the *Zad-i-rah*).

Part II. Practical measures for the encouragement of Oriental studies and the improvement of existing conditions.

23. The above considerations on the present state of Oriental learning in India will, I think, suffice to show that while the students and the capacity are forthcoming in abundance, there is a lamentable dearth of stimulus, incentive and guidance. Now it seems to me that the one practical remedy for this unsatisfactory state of affairs lies in the amalgamation of the various resources at our disposal. I have in the scheme I now suggest, kept in view as far as possible, the utilisation of existing forces, and have avoided where possible the creation of new ones; and though this scheme may appear ambitious it is certainly not extravagant.

In a word my proposal is to found in Calcutta an *Oriental Institute* on the lines of the Ecole d'Extrème Orient at Hanoi and the Oriental Institute at Vladivostock.

24. There exist in Calcutta to-day no less than four institutions which though they are all more or less connected with the study of Oriental languages, have absolutely no connection with one another. I refer to (*i*) the Board of Examiners, (*ii*) the Archæological Section of the Indian Museum, (*iii*) the Calcutta University and (*iv*) the Asiatic Society of Bengal.

Of these, (*i*) is under the direct, (*ii*) and (*iii*) under the indirect control of Government, while (*iv*) receives liberal financial aid from Government—

(*i*) is in my opinion capable of development,

(*ii*) has just been placed on a new footing,

(*iii*) is in a state of transition,

While (*iv*) is capable of considerable reform, and is on the point of rebuilding its premises.

It seems to me that we have here ready to hand most of the materials out of which Academies and Oriental Institutes are made. I shall proceed to consider the value of these institutions first from the material point of view, and afterwards from the intellectual.

25. First with regard to premises. Of all these institutions the Asiatic Society undoubtedly offers the most valuable nucleus; for could we come to some arrangement with this Society we should obtain without great expense or trouble, a locale and a splendid Oriental Library. The present old quarters of the Society are about to be demolished and a large sum of money to which the Government of India has recently contributed Rs. 40,000 is going to be spent on a new building.

The Board of Examiners has changed its quarters no less than four times in the last ten years. It is possible that permanent quarters might be found for it on the property of the Asiatic Society. The Board of Examiners also possesses a fairly good Oriental Library, and the existence of the Board must be borne in mind in case our negotiations with the Asiatic Society of Bengal were to come to nothing. The Archæological section of the Indian Museum would provide opportunities for practical lessons in Epigraphy, etc.

The Calcutta University would no doubt help by placing its splendid Library, and wherever necessary its lecture rooms, at the disposal of the Institute.

26. The principal object of the Oriental Institute at Calcutta would be to offer facilities to Indian students and scholars for the study of the higher branches of Oriental research. These facilities would take the form of (1) expert guidance, (2) a reference library, (3) lecture rooms and places to work in and (4) stipends for a certain number of really serious students.

The courses of instruction should be open and free to all *bonâ fide* students, the selection being in the hands of the Director. (It might be necessary to make some charge for the use of the library of the Asiatic Society of Bengal—perhaps the ordinary members' subscription.)

A special room or rooms would be set aside reserved for scholars engaged on independent research.

The subjects taught in the Institute would be: Cataloguing, Epigraphy, History, Paleography, Numismatics, Comparative Philology, and Anthropology. There would also be special classes for the study of French and German.

A. (2). Scholarships for Oriental Study.

There are the following Government of India scholarships :—

(*a*) Two scholarships of £200 per annum to be awarded annually to natives of India for three years in order to enable them to complete their education at the University of Oxford or Cambridge.

(*b*) Two scholarships of Rs. 75 a month are awarded for the purpose of training native students in Archæological work under the Director General of Archæology. These scholarships are tenable for one year; but in the case of promising students, they may be extended for a further period of two years and the amount may be raised to Rs. 100 a month if the work done justifies the increase. (The Burma Government has instituted a local archæological scholarship of similar character but the Government of India are not directly concerned with this).

(*c*) Two scholarships of £150 a year are awarded annually to well-qualified students for two years, for the scientific study of Sanskrit and Arabic in Europe. The scholarship for Arabic is awarded every other year.

A. (3). Note by Shams-ul-Ulema Maulvi Shibli Nomani.

The cultivation and reform of the Oriental branches of learning is a very delicate problem in India, and I am sorry that it has been looked upon with indifference hitherto. The scheme laid out by Dr. Ross in spite of its being very useful, does not solve this problem positively.

It is an admitted fact that notwithstanding the absence of any worldly advantages, lots of Indians are exerting themselves with profound interest in the attainment of the Oriental learning,—a feature shared chiefly by philosophers. Under these circumstances it seems advisable that instead of eradicating its existence and replacing it with the modern system of education, such reforms be introduced in it so as to make it more and more useful and serviceable, and the people fond of acquiring such learning may shed forth their lustre as a bright diamond in the garland composed of the European Orientalists.

In my opinion the following suggestions seem important from a cursory point of view :—

1. The introduction of such reforms and developments in the Oriental institutions which may be easily acceptable by them and they may not entertain the apprehension of an interference.

2. The titles of Shams-ul-ulema, etc., conferred by Government, have been made use of in such a manner that they are looked upon with disregard by the Oriental scholars, because those people who were not actually scholars were honored with them, and in many cases persons who were really scholars were deprived of such a boon. If the conferring of such titles is made use of in future in a guarded manner, it would also prove a great encouragement to the Oriental scholars.

3. Some stipends be allowed to authors of profound learning every month.

4. A reasonable reward be fixed for such people who make a discovery or a nice investigation in Literature or History, etc.

5. After making such reforms and developments in the Oriental learning some examination be started which may enable them to be eligible for service.

6. Some rewards or stipends be allowed to such persons who may furnish themselves with historical information in India or out of India by means of travels.

7. Such Oriental institutions where the proposed reform be accepted, be allowed an allowance in the form of an aid.

A. (4). Note by Dr. R. G. Bhandarkar.

Remarks on Dr. Ross' Note.

Section 9, paragraph 2.

For Professorships of English literature, philosophy and history, a knowledge of Oriental languages should not be insisted on, as that will necessarily impair their efficiency for those offices. The tastes for these subjects and their application to them would suffer a great deal of diminution.

Section 9, paragraph 6.

So far as the absolute knowledge of Sanskrit is concerned, Indians should be preferred, though when the study of the historical delevopment of knowledge and institutions is concerned a European is preferable. But as a matter of fact Europeans hitherto appointed in India have not succeeded in instilling the critical and comparative spirit of inquiry among their pupils.

Section 11, paragraph 4.

It is not necessary to say to English Universities: "We shall find employment for Orientalists", but what is wanted is an approach to the German system by creating more Professorships in England to which those men should be appointed only, who value the pursuit of research and the acquisition of reputation as scholars as the purpose of their lives.

Section 12, paragraph 1.

The substance of it is that there ought to be some provision for the maintenance of those who are fitted by their zeal and enthusiasm to pursue research whether in the shape of professorship or fellowship. The instance may be cited of Bhadkamkar, who, having asked whether after the termination of his scholarship he would have any prospects anywhere, was told that no guarantee of that sort could be given.

Section 19, paragraph 4.

I agree in the main in thinking that instruction in the European methods of inquiry should be given in India on a wider scale than is possible by sending out a young man here and a young man there to Europe. But a European Professor or, I should specially say, a German Professor should not have the duty of teaching special books, such as are laid down for the University course, to Indian students assigned to him, but his duty should be confined to lecturing on innumerable points connected with critical research (such as the gradual development of language and thought, the conflict of thought, the estimate of the value of Mss, the power to distinguish between legends and sober history, etc.). And he should propose points to students for discussion for this purpose, examine their exercises and point out their mistakes. He should himself while in India be engaged on a specific work of research that he may serve as an object lesson. Three or four such professorships for the whole of India would, I think, be quite enough. For these professorships scholars who have spent a good many years in the actual work of research should be brought out and not merely young men who have made no considerable progress in their studies. It will not, I believe, be difficult to find some mature scholars to come out to India for about two years, as already a good many of them are anxious to visit the country, to the literature of which they have devoted their lives. The promise of travelling allowance and regular pay for two years will, I think, serve as a powerful inducement to come out on such a visit to India.

Conclusion.

It would not do to confine to Calcutta the means of instruction. Allahabad, Bombay, Madras and perhaps Lahore should have the same provision. There ought to be Archæological Museums in all these places. In some of the Museums there are duplicates of certain antiquarian remains. These ought to be sent out to the Museums of the other provinces. The expert guidance that is alluded to in the last section may be provided for by appointing the German Professors, I have mentioned in another note, to these institutes or, if a large demand should not be made on the resources of Government, I would suggest that the Archæological Superintendents should be assigned this duty of expert guidance in all the branches I have indicated above and those mentioned in this paragraph and consequently persons qualified to give guidance in all these branches should alone in future be appointed Archæological Superintendents. I would also suggest the creation of posts of Assistant Superintendents to some of which Indians who have held the research scholarships should be appointed after they have been found qualified and to others engineers should be appointed especially in those provinces where there is a great deal of conservation work.

Finally I do not think that Pandits trained according to the old methods are useless. The most intelligent of them possess an accurate and full knowledge of the department to which they have devoted themselves and this knowledge is of use to Oriental scholars trained to the use of European methods. I would, therefore, suggest that the existing Sanksrit colleges such as that of Benares should be maintained. Grants-in-aid should be given to others established by private agency and posts should be provided for those who are well-trained in these institutions by the creation of Pandit Assistants to the Professors of Oriental languages such as exist in the Dekkan and Elphinstone colleges and also by maintaining such assistants in High Schools as is also done generally in the Bombay Presidency.

A (5.) Note by Rao Bahadur Rangachariar on what is being done in Madras for the encouragement of Sanskrit learning and research.

Pandit-education.

It has been recognised for years in Madras that the old learning of the *pandits* was undergoing rapid decay owing to want of care-taking and encouragement, and that, if timely action was not taken, the *pandits* as a class would soon become extinct in the Presidency. It was at the same time considered

desirable to avert this contingency as far as possible. Obviously with the intention of finding out by means of direct observation what should be done in the matter, the Government of Madras appointed a sub-assistant inspector of schools to inspect the Sanskrit schools in the various parts of the Presidency, to give them guidance and to recommend to Government for grants-in-aid to such of them as appeared to be really good schools. After he worked on this line for a few years, he was sent out on tour to some of the other provinces in India to observe and report on what was being done there for the encouragement of indigenous Sanskrit learning. He reported accordingly on finishing the tour; and his report was placed in the hands of a Committee of three members, of which I was appointed Chairman, for suggestions mainly in the form of rules and regulations calculated to resuscitate the decaying Sanskrit learning of the *pandits*. The rules and regulations thus required, and also certain suggestions regarding stipends to students and grants and honoraria to schools and colleges as well as to pandit-teachers, have been submitted to Government, and are now under consideration. This Committee's idea, so far as I now remember, is to classify the indigenous Sanskrit schools in the Presidency into three grades as *elementary*, *advanced* and *collegiate*. In the schools of the elementary grade the teaching of Sanskrit is to be associated with the teaching of the three R's in a local vernacular language, the course of instruction therein running over about 4 years. In the schools of the advanced grade the teaching of Sanskrit is to be associated with composition-exercise in a vernacular language and with some amount of instruction in the elements of Indian History and Indian Geography, to be given also in a vernacular language. In the higher classes of these advanced grade schools, whose course of study may extend over 5 or 6 years, a student may, if he likes, obtain an elementary knowledge of English purely as an optional language-subject. In so far as Sanskrit is concerned, the object to be aimed at by schools of both these grades working together in consonance is to make the boys studying in them acquire, by the time they finish the full course and leave the advanced grade school, a good knowledge of what is called *Sāhitya* in Sanskrit, that is, a sound and accurate knowledge of *Kāvya* or poetic literature, of some amount of *Alankāra* literature or rhetoric, and also of prosody and of what may be called applied grammar, the study of *Vyākarana* for its own sake being left to a later and more advanced stage. The schools of the collegiate grade are to guide themselves in the matter of their curricula of studies by the regulations relating to the Title Examination in Sanskrit which has been instituted by the Madras University recently. The first Oriental Title Examination is to come off in 1915; and there are not less than half a dozen institutions in the Presidency, which may, more or less easily, get themselves fitted to train students for this Title Examination. It is clearly understood that, in all the grades of these Sanskrit schools, the traditional system of the *pandits* is to be followed in the matter of teaching, and that the courses of study are also to be such as have for long met with their approval. A knowledge of English and also of what are called "modern subjects" in the field of Sanskrit education is not absolutely insisted upon, although it is made evident that it would be good for *pandits* to equip themselves with such knowledge, whenever they could. Sufficient care has been taken to see that *pandits* are actually *pandits*, before they are in this manner allowed to be 'modernised'. It therefore appears to me that the high importance which this Conference has attached to the preservation and development of India's ancient learning will tend to strengthen the position of the Madras Government in their endeavour to give adequate encouragement to this learning so as to save it from decay and death; and the conclusion of the Conference regarding the necessity to offer stipends and scholarships to students and to bestow grants or honoraria on *pandit*-teachers and *pandit*-authors will also, I believe, command due attention. A generous and well directed expenditure of money is clearly required, if success is to be accomplished in resuscitating and improving the ancient learning of Indian *pandits*.

Manuscripts.

Recently the Government of Madras reorganised the staff of the Oriental Manuscripts Library; and the question of housing the Library in a more suit-

able building is now under consideration. Ever since I became Curator of this Library, my aim has been to make it a kind of literary laboratory, so to say, well suited for the conduct of Oriental study and research. The progress in this direction has been, chiefly owing to financial causes, necessarily slow though steady. A number of periodicals and printed books, useful for consultation by the members on the staff of the library as well as by students aiming at research and advanced scholarship, has been added to the library; and every year small further additions are made to this collection so far as funds permit. The publication of the descriptive catalogue of the Sanskrit manuscripts therein is being vigorously pushed on; a beginning has been made in getting the descriptive catalogue of the Tamil manuscripts printed, and material is being gathered for the preparation and publication of the catalogue of Telugu manuscripts. It is moreover made a part of the work in the library to issue from there from time to time critical editions of such works as may prove of interest to Oriental scholars. One such work has been already brought out with an English translation—the *Sarva-Sidhānta Sangraha* of Sankara—which gives an epitome of the important systems of philosphy current in India at the time when its author lived. Another work is now nearly ready for publication; and it is a mathematical treatise by a Jaina author belonging to the 9th century. As it is expected that it will prove useful to the student of the History of Indian Mathematics, it has also been translated into English and annotated throughout. A poem on the life of Buddha by Buddhaghosha, who is probably the monk that is known to have carried Buddhism from Ceylon to Burma in the 5th century, will soon be sent to the press. These things are mentioned here with a view to show how far and in what manner work helpful for research and critical scholarship is being carried on in this library under the orders of the Government of Madras. In addition to this Government Library, there is in Madras another manuscripts library at Adyar attached to the Theosophical Society there. Dr. Otto Schrader is in charge of this library, and is doing good work there in the way of having catalogues issued and works edited. There is a good manuscripts library belonging to the palace of His Highness the Maharaja of Travancore, and the Government of Travancore has appointed an able and energetic *pandit* to be its Curator. He has already edited and brought to light some interesting Sanskrit works. There is also a library of manuscripts attached to the palace of His Highness the Maharaja of Cochin. Besides these there are private libraries of manuscripts in many parts of the Presidency. There is also the well known library of the Tanjore palace. If a regular, systematic and exhaustive search for manuscripts is conducted all over the Presidency, I have no doubt that many works of interest and value will be discovered, and that much material of importance will become available for the exercise of critical scholarship. In fact, this kind of systematic search for manuscripts should be conducted all over India; and the sooner this is done the better it will be in the interest of Oriental learning and scholarship in India and elsewhere.

Work done by the Madras University.

What the Madras University is doing in the matter of Oriental scholarship may be made out from the regulations bearing upon the B.A. Honours courses in Sanskrit and in the South Indian Dravidian languages and literatures, as also from the regulations relating to University lectureships and studentships. Out of the eight branches in the B.A. Honours course, two are concerned with Oriental studies. In the first of these two branches, the students are required to take up, in addition to the obligatory English, two languages—a classical language, which will generally be Sanskrit, and a vernacular language, which will be mostly Telugu, or Tamil or Kanarese or Malayalam. Although at present there is no college affiliated to the University in this branch of the B.A. Honours course, I am hopeful that the Presidency College at Madras will soon apply for such affiliation and obtain it. This college has, however, been already affiliated to the University in the second of the two branches referred to above, in which students have to take up only Sanskrit along with the obligatory English, which is purposely made light in all the Honours courses.

This corresponds to the old M.A. degree course in Sanskrit, and is in some respects markedly better. For instance, one, who was otherwise eligible, might appear for the old M.A. degree examination without having received any instruction in an affiliated college; and the object aimed at by the studies prescribed therefor was to make the person going up for that examination have a kind of miscellaneous knowledge ranging superficially over all the stages and aspects of the immensely extensive Sanskrit literature. While exacting this kind of miscellaneous knowledge in Sanskrit from the candidate, the examination aimed at making his knowledge critical and historical as judged from the standpoint of Western scholars, and demanded from him a knowledge of comparative philology and of the history of the Sanskrit language. Whatever may be considered to be the intrinsic value of such a heavy course of studies, it does not seem to have been possible to give it markedly the characteristics of Western culture and criticism. In the new course—which is the B.A. Honours course—the miscellaneous character of the Sanskrit study has been considerably reduced; and it aims instead at a certain amount of Sanskritic specialisation, and more or less explicitly insists on the studies being co-ordinated with Western thought and conducted according to Western methods. With what success these objects of the B.A. Honours course in Sanskrit may be accomplished, future experience alone can tell. Personally I do not hold that they are incapable of accomplishment.

From the regulations of the University, it may be seen that the University lectureships are intended to serve two objects: one of these is to make them the means of inter-collegiate lectures for the B.A. Honours course, and the other is to press them into service in the cause of research and in giving the needed guidance and instruction to those who are engaged in post-graduate studies. No such lectureships have been actually brought into existence as yet; but it is almost certain that they will soon be created and put into working. When this is going to be done, it is hoped that Oriental learning and research will not be left in the cold. To work in with this scheme of lectureships intended to help on post-graduate studies and encourage research, the University has decided to grant annually to graduates of sufficient merit not less than 8 studentships, each of which is of the monthly value of Rs. 75, and is ordinarily tenable for 2 years, although, in exceptional cases, one or more of them may be allowed to be held even for 3 years. Those who hold these studentships are expected to engage themselves, under approved guidance and supervision, in the conduct of some definite research-work and in such studies as have a bearing on their research-work. These studentships also are still in a state of abeyance. They may, however, be given effect to soon; and Oriental research and studies must and will of course have their due share in this stimulating patronage of the University. Notwithstanding these encouraging features in the regulations of the University, it has to be confessed that there is a widespread fear in the Presidency that the rules and the prescribed courses of studies relating to the Secondary School Leaving Certificate Scheme will lead to a rapid extinction of the study of Sanskrit in the High Schools, and that this is bound to tell deleteriously upon the popularity of Sanskrit studies in the University. This fear seems to be well-grounded; but there is no reason to believe that before the threatened danger begins to show itself in a seriously harmful manner, the Government will not step in and set matters right.

Conclusion.

It will thus be evident from the foregoing remarks that the Government and the University of Madras have been taking a keen and rational interest in the encouragement of the ancient and also the modern forms of Sanskritic studies; and in conclusion, I may be permitted to add that the decision of the Simla Orientalists' Conference in favour of the establishment of a Central Oriental Institute at Calcutta appears to me to be very valuable. It will not only create in India the much required academic atmosphere in connection with all the higher forms of Oriental studies and research, but will also tend to give guidance to the aims and operations of all the Governments and the Universities in the country in regard to questions relating to Oriental learning

and research. Its very existence is certain to fire the acadamic ambition of young Indian scholars, and it will undoubtedly enable them to aim high and easily put forth really fruitful endeavour. In a big country like India, however, care must be taken to see that the many intellectual and moral advantages to be derived from the Central Institute are not, even unwillingly, subjected to any kind of narrow geographical limitation. Unless means are devised for having the academic atmosphere produced by the Institute circulated freely in all parts of the country, so that it may purify and invigorate the living blood of Orientalistic thought and endeavour in all our ancient and modern seats of learning, the Institute cannot be expected to fulfil well its highly exalted purpose, and may indeed come to have for itself a stunted and lopsided growth. The creation of the feeling that, as of old, substantial royal patronage is still available in the country to all those, who are honourably engaged in acquiring, transmitting and expanding Indian learning, is particularly desirable in the present condition of the country; and by the proper use of the acadamic authority and influence of the Institute, much may surely be done to foster the growth of such a feeling and give it a basis in reality.

A. (6). Note by Mr. Venis, Sanskrit learning on the old lines.

We wish to improve it; but we do not wish to improve it out of existence. Concretely and practically, what is it that we desire in the immediate present?

We desire that some (and not an indefinitely large number of) young Pandits should be better trained in the following respects:—

(*a*) to get a better command of general Sanskrit as distinct from the technical language of a Sāstra, *e.g.* Vyākarana or Nyāya;

(*b*) to widen their mental outlook through History and Philology, *i.e.*, through a knowledge of "Early India" including Epigraphy, and of some Indian dialects other than classical or Paninean Sanskrit.

There may be a dozen other things useful to be learnt. But we do not propose to send our boy-Pandit through the classes of a Middle Vernacular School.

Na tō ghāt kā na tō ghar kā, as the proverb reminds us. Information is required as to what is being done in these directions in various parts in India.

A further question, and a thorny one, concerns the teaching of English to young Pandits. Is English necessary or even desirable at an early stage, that is to say, before a young scholar has made considerable way with a Sāstra taught on the old lines? It would seem not.

The Indian vernaculars as a medium would serve as well as English to remedy the defects alluded to.

For the moment, let us put aside the important question as to whether teachers can be found sufficiently qualified without a knowledge of English to help in the required directions. Let us clearly understand what is meant by learning a Sāstra under the old system? The scholar must not only understand his texts, but he must carry them about in his head, the *ipsissima verba*, and so too the traditional interpretations and the many other things, which he learns from his Guru and which still find no place in dictionary or modern work of reference. It is easy to point to the history of this method and to its defects. But speaking for myself, it is hardly conceivable that any European scholar, who has attempted to work first-hand in any field of Sanskrit learning, should consent to the death of this system in India. Die, however, it must if our Vidyārthī is to be turned into the bilingual product of an Anglo-Vernacular School.

Information is required as to what has been the experience of teaching English to young Pandits, and at what stage of their Sanskrit studies the introduction of English has proved most beneficial.

As to practical encouragement, financial or otherwise, a promising direction would appear to be that of adding a modern side to a certain number of selected Pathasalas. English and some "modern subjects" would be taught here, but only as auxiliary to the further study of Sanskrit, to pupils who had already made considerable progress in the classical language. An Anglo-Sanskrit side on these restricted lines might be expected to serve two definite purposes, that of supply of a better stamp of Sanskrit and Vernacular teacher for schools—the dearth of qualified teachers in these branches is a common complaint in the United Provinces—and that of preparing a few Pandits to enter on higher studies in a better equipped college, or in an Oriental institute of the kind indicated by Dr. Ross. Incidentally we might also expect more attention to be paid to the vernacular as a literary medium. There would be a greater incentive to use Hindi (I confine myself to my own province) in writing on scholarly subjects in a scholarly manner.

Sanskrit in Anglo-Vernacular Schools and in Colleges affiliated to Universities

Sanskrit is badly taught in these schools. Better teachers are required and better text-books; and more time should be devoted to Sanskrit in the daily lesson-plan. The teaching of classical languages is a subject which possesses an extensive literature of its own; and differences of opinion as to how a dead language ought to be taught will continue to exist. But admitting all this, the fact remains that many even of our best Freshmen know far too little Sanskrit when they enter at a college to follow a tutorial lecture on a text with profit to themselves. Speaking in general terms, this is a result that could be avoided if our methods out here, and our text-books, more closely approached those of an ordinary classical school at home.

But matters don't mend for our Indian undergraduate, if he happens to offer Sanskrit for his Degree.

As "courses of study" are at present prescribed, his daily round of lectures may present him with a play out of Shakespear, and a dish-up of Aristotle or Kant or some period of modern European history and, finally, the Sākuntala and the Kirāta. His Sanskrit thus links on to nothing in the prescribed "course" and can find no mental context for itself. But would not the whole process become more organized, more alive, if the study of an Oriental language were combined with the study of historical and philosophical works in that language? What are the Universities doing in this direction? This seems a more important question than producing a large number of highly trained Orientalists in the technical sense. It is not more important that young Indians should be induced to offer an Oriental language for the Degree so as to put themselves in the way of true "orientation"? Or to state the question in homelier language, is not one of our problems just this, how to make Orientalia respectable? Orientalia are scarcely *respectable* at present in the minds of many of the cleverest of our University-bred youths.

A. (7). Letter from Dr. M. A. Stein, C.I.E., Merton College, Oxford, dated the 4th July 1911.

DEAR MR. BUTLER,

Please accept my best thanks for your kind note, demi-official No. 87 of June 8th. I feel much gratified by the opportunity you are giving me for expressing my views on the subjects which are to be considered by the ensuing Conference on Oriental Studies in India and which, I need scarcely say, interest me deeply. In view of the early date for the Conference and of the many urgent tasks by which I am pressed at present, I hope to be excused if I must endeavour to state my suggestions as briefly as possible. I can only base them on the *quasi*-practical experiences and observations remembered from twenty-three years' scholarly work in India or in connection with India and have no time to supplement them by statistical or other information. I ought to state also that my field of observation has been practically restricted to the

Punjab, the North-West Frontier and Kashmir, with passing glimpses of Calcutta and Bombay.

2. The mere fact of a Conference being held under your presidency to consider practical measures for the encouragement of Oriental studies in India deserves, I feel sure, to be duly appreciated by circles much wider than that of professed Orientalist students. It shows that the importance of Oriental studies for Indian educational policy is now being recognised by the newly constituted Department of the Government of India. It has always appeared to me that these studies, if fostered in India in the true historical spirit which has gained so prominent a place for Indologist researches at the Universities of the leading European countries, are bound to provide a politically important link between the people of India and those who, though strangers to India by birth and upbringing, have to take their share in the administration of what after all in most matters of civilization and intellectual development is, as it were, a world by itself.

3. It is this consideration which appears to me to make the first topic mentioned in your list particularly important. The "promotion of Oriental and Archæological Research"—rightly linked as indispensable complements of each other, for reasons which it is quite unnecessary to explain to experts—is bound to have a distinctly beneficent effect on the relations between the administrators and the intelligent classes of the country. To the former such research must give a clearer comprehension for, and a deeper interest in, the past development and present mental and social conditions of the people whose administrative care falls to their share in different spheres of activity. The latter can only thus be made to obtain correct ideas as to the real past of their country and civilization. It is all the more desirable to secure a spread of such knowledge because the want of historical sense, which is so striking a feature in the traditional Indian and, in particular, Hindu mind, has so far been a very great impediment to a true understanding of what India was before it came under the predominant influence of Western civilization, and of what it owes to British control and guidance.

4. I may indicate first the means which seem to me available for promoting such researches and an intelligent interest in them among administrators. It must be conceded at the outset that the strain involved by modern administrative exigencies does not allow that leisure without which those great pioneers of a former period, like Jones, Colebrook, Prinsep, Wilson, could not have achieved what they did. Yet the examples of great scholars of relatively recent days, like Grierson, Bühler, Burnell, West, Hœrnle, Vincent Smith, show what advancement Indian researches may receive by the labours of men who took their full share in the administrative burden, whether in the Civil Service, Education or Public Works Department. It would be easy to add to the list of modern names highly respected among the Orientalists of Europe.

But it appears to me very important that the participation in these research labours should be extended as far as possible. Personal experience has shown me that the Civil and Political services as well as the minor Departments contain numbers of able European officers who would be able and willing to use their abundant opportunities for scholarly record of the antiquarian, linguistic, ethnographic and other observations within their reach, if only (*a*) they were at an *early* stage of their official training afforded guidance as to sound critical methods of work, and (*b*) subsequently encouraged to persevere in what might often be modest scholarly labours, but always useful for the advancement of science and always labours of love full of interest to the worker.

5. As regards (*a*) it seems to me that something could be done for future members of the Civil Service by arrangements which would assure that the teachers of Oriental languages whose lectures they have to attend while preparing for their qualifiying examinations at the Home Universities, were selected not merely for their purely linguistic attainments but with due regard also to their scholarly work on modern critical lines. The influence of such men would, I believe, develop a taste for serious scientific observation in regard to Indian languages, races, antiquities, etc., which cannot be expected if the

teachers' and the students' attention is restricted to the empirical acquisition of a particular Oriental language without regard to the history and civilization with which it is bound up. I refrain from touching upon the question of demanding compulsory knowedge of an Indian classical language (Sanskrit or Arabic) at the qualifying examination, as I know the practical difficulties connected with it. For the purposes aimed at by your Conference such a demand would offer considerable advantages.

6. A more thorough-going measure seems to be indicated for members of the Indian Educational Service. It has always appeared to me deeply regrettable that these should be brought out to India without any serious knowledge of the languages, literatures, history and culture of the people whose educational development they are expected to influence and guide. Many of the serious short comings of the modern educational system which are now being gradually recognised, are mainly due to the inadequate knowledge thus accounted for of the mental *milieu* and substratum which that system is expected to influence. I believe I am right in the assumption that the average knowledge possessed by Civil Servants of all that makes up the indigenous civilization of India, and their interest in it are greatly in excess of the corresponding knowledge and interest prevailing among those who act as Professors of Government Colleges or as Inspectors of Schools. (I naturally except those few members of the Indian Educational Service who joined it as professed Orientalist Scholars and for the sake of securing opportunities to carry on their studies on the spot.) Yet in reality such a knowledge seems even more needed in the Department which is directly responsible for the future development of the young Indian mind.

On this ground some preliminary training of selected candidates for the Educational Service in Indian languages, literatures and history appears to me quite as much indicated as the preparation now provided for Civil Servants. This training could be imparted far more effectively and economically in England than after arrival in India, and the Oriental School in London now in course of realization would probably prove excellently suited to provide the needful instruction. I am convinced that if members of the Indian Eduçational Service came out thus properly prepared, Indian studies could always count upon sympathy and active co-operation among them. But, of course, the suggestion has a far wider bearing, and its detailed discussion here would be out of place.

7. I have indicated the two services where some preparation *ab initio* seems to me practicable. But as already noted under (*b*) help and encouragement towards systematic work on the right critical lines ought to be given to officers in whatever Department who acquire the needful qualifications in the course of their Indian employment. Very often a little competent guidance suffices to turn the energies of naturally gifted amateurs to subjects where they can render useful services to research. The provision of such guidance is one of the functions which the admirably organized research institution of French Indo-China, the *École Française d'Extrême Orient* at Hanoi, is discharging with conspicuous success. I need not attempt to indicate here the history, organization, etc., of that remarkable institution which, since its creation some 14 years ago, has done so much for archæological, philological and ethnographic studies affecting the whole of the Far East. Dr. Vogel and Dr. Ross would be fully qualified to give information.

In the absence of such a 'school' for India it seems highly desirable that the existing Archæological Department should be sufficiently strengthened to be able to afford such guidance. The provision of posts attached to the larger provincial Museums for qualified Orientalists to take charge of the archæological and ethnographic collections in the latter would be a particularly useful form in which to effect that strengthening of the Archæological Department. Much could be done also by allowing the temporary deputation to it of officers who have shown their competence for specific scholarly tasks of importance and who only need a fixed period of freedom from ordinary administrative work to do full justice to them.

8. I now turn to the promotion of Oriental and Archæological studies among Indians. For this purpose one of the most essential steps seems to me

the establishment of Oriental Language Professorships in Government Colleges on a basis which would attract scholars of the highest stamp. The effect produced on Oriental studies in the Bombay Presidency and indirectly elsewhere in India between 1860-80 by the employment in the Elphinstone and Deccan Colleges of scholars of European reputation like Bühler, Kielhorn, R. G. Bhandarkar, is well known to every Sanskritist. It was a backward step when Oriental Professorships were practically everywhere transferred to the Provincial Educational Service as with the much-reduced status it became impossible to secure the same high standard of scholarly work and instruction. If once these Professorships are brought on the list of appointments for the Imperial Educational Service and the selection for them made a matter of special attention and strictly dependent on proved scholarly eminence, irrespective of racial origin, a considerable improvement in the methods of University instruction in Oriental languages and literatures would rapidly follow.

In order to secure and retain scholars of eminence as Professors it would be necessary to leave them sufficent freedom for original research. On this account sufficient provision would be needed for Assistant Professors trained on modern lines and capable of taking charge of what is really school teaching in our Indian colleges. If special scholarships were provided tenable in the M. A. classes of Government colleges by men who had shewn marked ability in Sanskrit or Arabic, and if men specially recommended by the Oriental Professors of their College were subsequently encouraged to take up definite pieces of research work with the help of Research Fellowships or as Probationers in the Archæological Department, the chances of obtaining fully qualified Indians for posts in the latter and for Oriental Assistant Professorships would probably be much increased. Existing State scholarships for study in Europe might with advantage be utilized for the same purpose.

9. The "practical measures for the greater co-operation of Oriental learning and Western scholarship" seem to me to involve a problem, the difficulty of which I appreciate all the more from the long experience gained while Principal of the Oriental College, Lahore. There are deep-going differences in methods of thought and in mental perspective which make the objects of Oriental research as understood by Western scholars, and those of Eastern and in particular Indian learning diverge fundamentally. For historical purposes it is essential for the Western student to realize the traditional points of view, methods, etc., of Eastern scholarship, and the facilities for this will always help to draw European Orientalists to India. But there is no corresponding attraction to the Indian scholar of the old type in our methods which altogether fail to touch the sphere of his mental interests.

From a purely scientific point of view it is desirable to preserve living specimens of the traditional system of learning as long as possible as they are of distinct interest and can help us to understand many points which will become real puzzles when once the tradition is lost. Politically, too, the maintenance of the traditional learning seems to offer advantages as a useful counterpoise to certain disturbing tendencies. A fair field for encouraging its continued existence may be found in the Native States, where, I believe, Political Officers could do much good by showing regard for scholarship of the old type and fostering a continuance of the patronage it used to receive from the rulers. I have always found Brahmans with real learning of the old style a distinctly conservative element and think it a matter of great regret that the existing order of things in British districts offers so little chance for helping and encouraging them. Even there, however, much good-will might be earned by local officials who would take the trouble to ascertain Pandits and Maulvis of real scholarly merit and to show appropriate consideration for their claims to honorary distinctions, etc. Their claims ought to be specially borne in mind when matters of religious endowments and the like come under official notice.

10. The "training of Indians for posts in the Archæological Department" has already been touched upon by me above. I think the most essential thing is careful selection of men for whose aptitude to work on critical lines of modern research competent Professors of Oriental Classics can vouch. The grant of special scholarships or Fellowships may with advantage be made subject to the condition that their amount is to be refunded unless the recipient agrees to serve the Department for a certain number of years on a vacancy

being offered. I should strongly recommend that selected probationers be systematically trained in surveying by prismatic compass and plane table, also in simple architectural drawing and photography.

11. In respect of "measures that would add to the estimation in which Oriental learning is held in India", I may refer to what has been said above under 9. I believe that the object in view would be helped if Local Governments could be induced to reward Indians of recognized scholarly merits, whether on traditional or modern Western lines, by nomination to consultative public bodies, University Fellowships and the like. Political officers in Native States could exercise their influence, perhaps, even more easily in the same direction. From the only Native State (Kashmir) with which I am closely acquainted, I am aware of the sad neglect in which native scholars of exceptional merit may be allowed to remain.

A very urgent step seems to me the improvement of the pay of Oriental teachers in Government and Aided schools. The very low rates of pay offered, ordinarily far below those of teachers of general subjects, act as a deterrent to capable and studious youths who would otherwise be glad to take up teaching work in classical languages for which they with the majority of Indian pupils feel genuine interest. Experience at the Oriental College has shown me that a practical knowledge of English is a great help to Oriental teachers in Secondary Anglo-Vernacular schools and can easily be acquired by young Pandits and Maulvis without impairing their attachment to the classical literatures, provided reasonable hope is offered of improved status and pay.

12. As regards the last topic, "the system of language examinations", I can offer only a few general suggestions and those with some reserve, never having had any practical experience of those examinations either as an examinee or an examiner. It would appear to me desirable on many grounds that while making the Lower Standard examinations as practical and colloquial as possible, some simple but critically sound knowledge should be insisted upon in the Higher Standard and Honours examinations as regards the relation of the language studied towards cognate language groups, the history of the literature of the particular language and the civilization underlying that literature.

If I can trust my recollection of courses of reading, those for certain higher examinations (*e.g.*, in Sanskrit) seemed to have been framed without adequate regard for the relative importance of the different branches of literature as judged by Western scholarly standards. As the examinations are meant for European officers the historical point of view ought to be clearly asserted in the selections. Thus officers preparing for these higher examinations would be led to take an intelligent interest in serious Oriental studies.

The improvements here briefly suggested could scarcely be carried through without a corresponding change in the method of selecting examiners. An effort ought to be made to secure scholars not only thoroughly acquainted with the vernacular or classical languages concerned but also with the results of modern research bearing on them and their literatures. It would probably be found that no effective reform of the system of language examinations could be secured without the appointment of a strong Special Committee. On this the various services concerned in the examinations would most suitably be represented by officers who had not merely confined themselves to passing a series of examinations but had shown their active scholarly interest in Indian languages and literatures by original work of one sort or the other. Officers of the type of the late Mr. Jackson, I. C. S., could be fully trusted to bring the practical objects of the examinations into accord with the higher aims of a system which, no doubt, was originally devised for the purpose also of promoting a more thorough and scholarly comprehension of Oriental civilization and literature.

Believe me

Yours sincerely,

M. A. STEIN.

The Hon. H. Butler, C.S.I., C.I.E.,
Educational Member of Council.

A. (8). *Note by Mahamahopadhyaya Haraprasad Shastri on the Pandits.*

How to improve the position of the Pandits is a difficult question. There is a proverb in Bengal that Sanskrit shuts the eyes and English opens them. The Pandits at the present moment believe the earth to be flat and immovable, the sun to be going round the earth, the world is going every day to rack and ruin. It is difficult to improve their lot in the 20th century. But the rapid spread of vernacular education is sure to bring about a change in the near future.

Their present occupations are :—

(1) Teaching Sanskrit in tols.

(2) Performing of Hindu religious and social duties.

(3) Priestly functions. If the priests improve in learning, it is good for them and for the Hindus.

(4) Astronomy, Astrology and Horoscopy.

(5) Ayurvedic treatment.

(6) Teaching of Sanskrit in schools is still in their hands, but it is desirable to have Sanskrit graduates here.

(7) Many make a living by writing in Bengali newspapers and translating Sanskrit books into Bengali.

If the Government of India give them stipends at home as suggested in the Conference and they can improve their opportunities all the items of their usefulness will be strengthened, and though the sixth item may suffer diminution that will be more than compensated by their assisting scholars in their work in epigraphy, palœography and in collecting facts for the use of ethnographists and they may even become Fellows and Readers of the proposed Institute.

There is one point of usefulness of the Pandits. They come in contact with all classes of people and mix freely with all of them, a thing which graduates of the Universities cannot do. They can therefore do scholars an invaluable work in collection of folklore, information about the worship of inferior deities and so on, and if they can be made enumerators much of the trouble experienced by Mr. Gait in the present Census will be avoided in future Censuses.

A. (9). *Note by Rai Bahadur Sarat Chandra Das on the Training of Pandits and Maulvis.*

For the proper training of Pandits and Maulvis and improving their status it is necessary that encouragement be given to the study of Sanskrit and Arabic. I confine my remarks to Sanskrit with which I am better acquainted than with Arabic. The study of Sanskrit is at present neglected by European officers in India, which is a great pity, for on this account to a certain extent, at least is due the lower status of Pandits than that of Maulvis. As Persian and Arabic scholars, European officers have greater sympathies with Maulvis than with Pandits. I have therefore to mention the importance of the study of Sanskrit by referring to its claims on the attention of the State.

2. Professor Max Müller in his lecture on "Human interest of Sanskrit literature" said :—

> "But even if Sanskrit were more of a dead language than it really is, all the living languages of India, both Aryan and Dravidian, draw their very life and soul from Sanskrit."

No one can master any vernacular of India without a competent knowledge of Sanskrit.

3. Except perhaps in Bengali, romantic triumph has not as yet been achieved in any Indian vernacular literature which consists for the most part of classical ideals. Hence, too, the importance of Sanskrit in understanding the vernacular literatures of this country.

4. To understand the religious usages, customs and manners of the people of India, a knowledge of Sanskrit is necessary. It was for this reason that Colonel Boden founded the professorship of Sanskrit at Oxford.

5. The last but not the least in importance is the fact that while there are independent kingdoms which can and do patronise Arabic, Persian and Pali; and while Islam claims the Sultan of Turkey as Defender of its Faith, to whom should Hindus, I ask, look upon as the Defender of their Faith, if not to their beloved Emperor? He should be the patron of their sacred literature and immortal language. It is therefore the bounden duty of the State to give every possible countenance to Sanskrit.

6. But unfortunately, the study of Sanskrit has been neglected by Anglo-Indian officers since the time of Lord Macaulay whose contempt for Sanskrit and Arabic compressed in his Minute on Education is well known to all students of Indian History. The continual decay of Sanskrit led a former observant Hon'ble Member of the Viceroy's Council, Mr. Stokes, to express his opinion in an official minute "that in fifty years more Sanskrit scholarship would become as rare in India as was Greek scholarship in Greece".

7. At present there is something like a *Renaissance* of learning in India as there was in Europe during the 15th and 16th centuries. The people then turned to Greek and Latin for inspiration and guidance; so in India, the educated Hindus, the best among them, are turning to Sanskrit for inspiration.

8. That there is a growing interest in the study of Sanskrit in the country will be evident from the number of works published every year in that language. In 1882, Professor Max Müller in one of his lectures on "India, what can it teach us" said :—

> "Still more extraordinary is the number of Sanskrit texts, issuing from native presses, for which there seems to be a large demand, for if we write for copies to be sent to England, we often find that, after a year or two; all the copies have been bought up in India itself. That would not be the case with Anglo-Saxon texts in England, or with Latin texts in Italy!"

9. In recent years, Sanskrit works have been published by the following institutions, firms and individuals and they deserve credit for their enterprise.

The Asiatic Society of Bengal not only gave an impetus to the study of Sanskrit but also took the lead in publishing Sanskrit works. The names of Sir William Jones, H. F. Colebrooke, H. H. Wilson are inseparably associated with the history of this institution. They were the pioneers of Sanskrit study amongst Europeans and the works which they edited in, and translated from, Sanskrit into English attracted the notice of scholars and philosophers of the West, to India.

In connexion with the Asiatic Society of Bengal the literary efforts of Raja Rajendra Lala Mitra need also be mentioned. In the *Bibliotheca Indica*, he published the texts and translations of several Sanskrit works which have been very favourably noticed by Sanskrit scholars all over the world.

In Bengal, Sanskrit studies have been revived mainly by the efforts of Raja Ram Mohan Ray, Raja Sir Radha Kanta Deb, whose *Sabdakalpadruma* is an Encyclopædia in Sanskrit, and Pandit Ishwar Chandra Vidyasagar, C.I.E. The late Pandit Taranath Vachaspati and his son, the late Pandit Jivananda Vidyasagar, B.A., showed great zeal in publishing Sanskrit works. Roughly speaking, his publications were over two hundred. Although the texts were

not critically edited and there were many typographical errors in them, yet they deserve credit, being the pioneer in this field at a time when there was not such interest in Sanskrit as is visible now.

In Bengal and outside, Babus Bhuban Mohan Bysack and Mahesh Chandra Pal also have done much to make the texts accessible to the people of Bengal.

But for placing within the easy reach of persons of moderate means in Bengal, original texts with translation of almost the whole of the classical literature, epics and the Puranas of the Hindus, credit is due to certain Bengali presses.

The late Mr. R. C. Dutt, I.C.S., C.I.E., with the help of several pandit-collaborators, translated the whole of the Rig-Veda in Bengali. His was the first complete translation of the Veda in an Indian vernacular.

Babus Pratab Chandra Ray, C.I.E., and Manmatha Nath Dutt, by publishing the English translation of the Mahabharat and Ramayana respectively, made the English-knowing peoples acquainted with the contents of those two ancient epics.

Bengal has popularised the past literature of India. But for critical scholarship we have to turn to Bombay, where the publications in the Bombay Sanskrit series during the last fifty years under the supervision of Haug, Bühler, Kielhorn, Peterson, Bhandarkar and Pathak have attracted the admiration of scholars all over the world.

Works published in the Anandashram series of Poona reflected great credit on its conductors. This institution owes its existence to the munificent gift of the late Mr. Mahadeo Chimnaji Apte, a distinguished pleader of the Bombay High Court.

The Nirnayasagar and Venkateswar presses have also rendered great service to the cause of Sanskrit literature by publishing many texts at very moderate prices.

Amongst several useful publications by the late Mr. Tookaram Tatiya were his cheap reprint of the Rig-Veda and the 168 Upanishads.

In mediæval times, Sanskrit scholars, philosophers and reformers from the great Sankaracharya downwards, hailed from the South, that is, the Madras Presidency. Sanskrit literary output in that presidency every year is by no means inconsiderable. The two centres of great literary activity seem to be Kumbakonam where the Madhvavilas Book-Depôt has published almost all the works of the Madhva school of Dvaita philosophy and Srirangam.

In the United Provinces of Agra and Oudh, Benares has been the seat of Sanskrit learning since time immemorial. The Sanskrit College there had had for its principals men like John Muir, J. R. Ballantyne, R. T. A. Griffith, A. Gough, G. Thibaut and A. Venis, who have done a great deal for Sanskrit literature by the many publications of texts and translations and also by founding the *Pandit*, the literary journal of the Benares Sanskrit series which have brought forth many rare Sanskrit texts. So has also the Chowkhamba Sanskrit Series with which enterprise may be associated the names of the late Babu P. L. Mitra and Haridas Gupta. At Allahabad, the Panini Office is doing a good deal for the higher study of Sanskrit and propagation of Hindu literature. Since July 1909, it has been publishing, in monthly parts of about 100 pages, the Sacred Books of the Hindus.

Of the Native States which have distinguished themselves by the publication of Sanskrit works, the first place must be assigned to Mysore whose *Bibliotheca Sanskritica* are very carefully edited and printed.

Travancore and Kashmir have also their Sanskrit publications.

10. The above short sketch will show what has been and is being done in the different parts of India for the publication and propagation of Sanskrit literature. It must be, however, admitted that a very great deal still remains to be done in these directions.

Professor Max Müller in one of his lectures said "that the number of separate works in Sanskrit, of which manuscripts are still in existence, amounts to about 10,000. This is more, I believe, than the whole classical literature of Greece and Italy put together".

The above was said in 1882. Since then many more Sanskrit manuscripts have been brought to light. A reference to the *Catalogus Catalogorum* and other recent catalogues of Sanskrit manuscripts will show that there are now far more than 10,000 separate works in Sanskrit. But unfortunately a very small fragment only of this vast literature has been critically edited and printed. It is necessary to publish all the available Sanskrit texts. I consider it the duty of the State either to undertake this task itself or to liberally subsidize those institutions which may do so.

11. Except the Bombay Sanskrit series, which is under the direct control of Government, no Sanskrit work is undertaken to be published by Government. But the Government grant a large subsidy every year to the Asiatic Society of Bengal for its publications not only in Sanskrit but other Oriental languages and also in English.

Government encourages certain publishers by purchasing a few copies of their publications. Closely connected with the publication of Sanskrit texts, is the question of preservation of Sanskrit manuscripts. Every at tempt should be made by Government to stop their removal to other countries.

Collection, preservation and copying of manuscripts will require the employment of a very large number of pandits and this will surely improve their status.

The *Catalogus-Catalogorum* of Sanskrit manuscripts by Theodore Aufrecht is a very useful publication. But work of this nature is needed and may be usefully undertaken by some institution in this country under the patronage of Government. The scope of the catalogue should be much wider than that of Aufrecht and reference should be made in it to all the printed Sanskrit works also.

12. Pandits should receive training in the vernacular of their province. Those who will study Sanskrit should study Bengalee or Hindi, Guzrati, etc., as a second language in their respective Tols. Thus in the Tols of Bengal where Pandits are trained provision should be made to teach them geography, history, mathematics, physical and natural sciences through the medium of Bengalee. By teaching them these subjects their usefulness will be much increased and this is bound to reflect on Bengalee literature. At present there is no demand for scientific, literary and historical works in vernaculars, because they are not made the media of instruction in those subjects in our schools and colleges.

In my opinion descriptive and systematic Botany should be made a compulsory subject in all Tols. Max Müller said "there is a flora rich enough for many Hookers" in India. The study of Botany does not require much outlay as does that of the physical sciences, since no laboratories are needed. The study will stimulate their faculty of observation and this will be a corrective to their academic study of Sanskrit.

13. In good old days when the struggle for existence was not keen, students of Sanskrit spent years in mastering one branch of knowledge. The most important and difficult subject of Sanskrit learning is its grammar which deters many from learning it. If Sanskrit, for ordinary purposes, could be learnt without grammar, it would undoubtedly be a great gain. I am of opinion that this is quite possible.

But for the higher branches of Sanskrit learning especially the Vedas, an intimate knowledge of Panini's grammar is necessary. For long there was no good edition of Panini; but this want has now been supplied by the Panini Office of Allahabad, by their two useful publications; *viz.*, the Ashtadhyayi of

Panini and Bhattoji Dikshita's Siddhanta Kaumudi. Regarding the former work, the late Right Hon'ble Professor Max Müller wrote :—

"What should I have given for such a work forty years ago when I puzzled my head over Panini's Sutras and the Commentaries."

In congratulating the author on the completion of his work, Professor Max Müller wrote :—

"It was a great undertaking and you have done your part of the work most admirably. I said once, what should I have given for such an edition of Panini when I was young, and how much time it would have saved me and others. Whatever people may say, no one knows Sanskrit, who does not know Panini."

A portion of this work has been prescribed in the M. A. Examination in Sanskrit of the University of London.

The edition of Bhattoji Dikshita's Siddhanta Kaumudi with English translation is a very useful publication of the Panini Office. More than three quarters of a century ago, an English translation of this work was advertised by the Oriental Translation Fund of England as under preparation by Professor H. H. Wilson, the first Boden Professor of Sanskrit in the University of Oxford. Perhaps the learned Professor found the task too laborious for him, since the advertised translation was never published.

The translation of the Siddhanta Kaumudi with annotations has been done in such a manner that even a tyro in Sanskrit can understand it without the help of any Pandit.

I suggest that the above-mentioned two works be translated into Bengalee and Hindi to enable our Sanskrit students at *tols* and *pathsalas* to learn and understand Panini's grammar in a shorter space of time than they do at present.

The study of Sanskrit grammar occupies more time than any other subject and hence I have dilated so much on the best method of its study.

14. A large number of Pandits will be very usefully employed in collating and editing Sanskrit texts, and preparing catalogues of Sanskrit manuscripts under the supervision of Sanskrit scholars and professors. This will improve the status of the Pandits.

Then again, being well grounded in history, geography, philosophy and some branches of natural and physical sciences an interest will be created in them to pursue knowledge for its own sake and they are bound to do something to enrich the literature of their province with works on useful subjects. Thus literary labour will support many Pandits which is calculated to improve their status. The Sanskrit Colleges at Calcutta and Benares are two old institutions which were established for the higher study of Sanskrit. But these cannot accomplish the objects for which they were established, unless they are enlarged, and include in their staff a large number of Pandits who should not only teach Sanskrit, but carry on research work, as well as edit and publish new books from the large collections of manuscripts in those institutions.

At present there are what are known as title examinations at which candidates appear from tôls and colleges. These are conducted under the supervision of Government. However difficult these examinations may be, and as a matter of fact, these examinations are not very easy to pass, the titles conferred on successful candidates do not carry the same weight in the estimation of the public, as do the diplomas and degrees of a University. I therefore suggest that Oriental faculties be added to the Universities now existing in India. Of all the Universities, the Punjab only has an Oriental Faculty, but in it there is much room for improvement.

15. Indian students—especially the students of Sanskrit—are proverbially poor. In Benares, they live mostly in *Chhatras* where they are supplied with meals free of cost. They cannot be expected to pay any fee for their tuition. Of late an Examination fee is levied which is considered a great hardship by them. This fee in my opinion should be abolished. Sanskrit is rich in works of philosophy, astronomy and medicine. No scheme of Sanskrit studies can be of any use which does not take into consideration the proper methods of imparting education in these subjects.

16. The six schools of Hindu Philosophy are still admired by philosophers of the world. But these with their translations are not available to the general public. The late Mr. M. Moreswar Kunte, M.A., of Poona attempted to place them within the easy reach of all by the publication of *Shaddarsan Chintanika*, but unfortunately he did not live to complete them. At present these works are more or less sealed books to the world. It is useless to enter into the controversy whether Indian astronomy was borrowed from Chaldean Greeks, Babylonians or any other foreign nation. But astronomy has been cultivated in this country since ancient times. In our days there is fear of the decay of astronomical learning unless proper steps be taken to encourage it. As matters stand at present, the race of Pandits preparing Hindu almanacs will disappear after some time if they do not receive sufficient encouragement from Government and other patrons of Hindu learning. I suggest that a special chair of Hindu Astronomy be established in the Sanskrit colleges, where in addition to works in Hindu Astronomy, Western method of studying the subject and the use of astronomical instruments be taught.

17. The importance of Hindu medicine is being recognized by Hindus all over the country. But it is not systematically taught in any of the Sanskrit colleges. In my opinion, a department for the proper study of Hindu medicine should be established in every Sanskrit college. Hindu physicians of yore, from experience of ages learned the medicinal properties and uses of plants many of which have been now included in the pharmacopœias of several countries of the West. The real difficulty in their extensive use consists in their proper want of identification. Still there are Hindu physicians living who are able to recognise and identify plants mentioned in Sanskrit medical works. A work giving Sanskrit names of all medicinal plants of India together with their illustrations is very urgently needed. This will facilitate identification of plants.

18. Drawings—many of them coloured—of Indian medicinal plants were shown in the indigenous section of the United Provinces Exhibition held recently at Allahabad. These should be published for the proper investigation of the subject. I believe the enlightened Hon'ble Maharajah Manindra Chandra Nandi Bahadur of Cossimbazar has promised the princely contribution of ten thousand rupees towards the publication of a work on Indian medicinal plants with their illustrations. Such a work is under preparation by Lieutenant-Colonel K. R. Kirtikar and Major B. D. Basu—both retired members of the Indian Medical Service. But the cost of publishing chromo-litho plates of plants which will very easily help in their identification, cannot be expected to be covered by the munificent gift of the Maharajah of Cossimbazar. I suggest that the Government be asked to undertake or contribute the grant of a very liberal subsidy towards its publication.

19. It was the administration of law to Hindus according to their customs and usages which made the judicial officers of the East India Company study Sanskrit. A few works on Hindu Law, *e.g.*, Manu, a portion of the Mitakshara and some others were therefore translated into English. But there are many Hindu law books which are not translated into English and so their contents are not known to those who are not acquainted with Sanskrit. I suggest that the translations of Hindu law books should be undertaken under the supervision of the Hindu judges of the High Courts in India. Properly qualified European judges may also help in this work.

For higher studies in law where a student takes up Hindu or Muhammadan law, he should be required to study it from original sources in Sanskrit and Arabic as the case may be. I also suggest that a chair be established in

every Central Law College of a province to teach Hindu and Muhammadan Law. The professors should be scholars of Sanskrit and Arabic. They should be also required to edit and translate law books existing in those languages.

A. (10.) Note by Mahamahopadhiya Haraprasad Shastri on the preservation of MSS. (Sanskrit)

Dr. Vogel's account of the various Museums in India reveals a fact that manuscripts form no part of the collections at the Museums. There are only three manuscripts in the Peshawar Museum and in others there are none.

The Education Department is requested to consider whether the Museums should be allowed to collect manuscripts or not. It is now 43 years since the Government of Sir John Lawrence granted 24,000 rupees a year for the conservation of Sanskrit manuscripts in India. The sum was distributed to different provinces and in 1892 the grant was provincialized. A report should now be called for to show what progress has been made to further the object of the grant in various Provinces. The sum was granted for the collection of Sanskrit manuscripts only, but officers in charge of the operations of the fund have often included Prakrit and even vernacular manuscripts according to their discretion.

A grant was made seven years ago for the collection of Persian and Arabic manuscripts. This grant has now been parcelled out as the Sanskrit manuscripts fund and provincialized.

In this note Sanskrit manuscripts only will be treated of. Though some of the Provinces like Bengal, United Provinces, Madras and Bombay are doing good work, others have ceased working altogether. Even in the provinces where good work is being done their purchasing power is limited, though they purchase to the full extent. But manuscripts are now coming to the market, thanks to the operation of the Sanskrit manuscripts funds for 43 years, and they are coming in abundance. But there is no fund to purchase them. One large collection has gone out of India. Another was secured for Bengal by a grant of Rs. 5,000 by Mr. Marshall in 1905 out of his Archæological Budget.

The grant has saved in collection of 1,500 Jaina manuscripts for India and Jaina manuscripts are so shy to come to market. Many large collections are yet in the market, notably the two Mathura collections, one of which I have seen and partially examined. Mr. Venis deputed two Pandits to examine it and they reported that only about 100 manuscripts are new, that is, not to be found in the Benares Sanskrit College collection and therefore worth taking. This is a wrong view about manuscripts. Manuscripts are not like books that if a book of one edition is in the library another book of the same edition need not be taken. As with different editions of books, so with different manuscripts of the same work. They have a value for collation and are therefore well worth taking. I think these collections should be all purchased for the Indian Museum; and if there are proved duplicates, that is, if it can be shown that one is a direct copy of another, the copy may be sent to a Provincial Museum where it would be of use to scholars.

At present the officers in charge of the operations of this fund work only in their own provinces and so there is no fear of competition. Bengal often buys manuscripts from Benares still there is no competition, as Benares is a vast field for manuscripts. So the arguments that if the Government of India compete for manuscripts it would spoil the market by the multiplicity of the agency of purchase, is of very little value.

I am strongly of opinion that the time has arrived when large collections of Sanskrit and other manuscripts should be collected from Imperial funds for Imperial purposes, otherwise these manuscripts will leave the country never to come back again.

Manuscripts of vernacular works need not be taken into consideration at the present moment, as there are many Associations all over the country

which are doing their best to collect manuscripts of vernacular literature, the Bangiya Sahitya Parisad in Bengal, the Nagari Pracharini Sabha in United Provinces and the Maharastra-Sahitya Parisad in Bombay are doing good work in this direction. The Rajas, Maharajas and ruling Chiefs also evince an interest in the literature of their mother tongue and collect and preserve manuscripts. But the case is quite different with Sanskrit and Prakrit manuscripts. Indian opinion is not educated enough to interest wealthy men to take interest in Sanskrit manuscripts. The tendency of education during the last century led rather to the opposite direction of taking no interest in Sanskrit. A proverb has grown up in Bengal that Sanskrit shuts the eyes and English opens them. So there is no chance of these big collections being absorbed in the country. I therefore again appeal to the Education Department to save these big collections from either going abroad or being dissipated or destroyed by worms.

A. (11). Note by Dr. Vogel on an Oriental Congress for India.

International Congresses of Orientalists, as is well known, are regularly held in the various capitals of Europe. Fifteen such congresses have already been held and the 16th Congress will take place at Athens next spring; *i.e.*, 7-15th April 1912. Such congresses are eminently useful not only for the papers which are read, but especially on account of the opportunity they afford to workers in the same field of studies, but belonging to different countries, to meet each other and to discuss matters connected with their studies and also to settle practical questions of research, publications, etc. These congresses are visited by a very large number of Orientalists. The various Governments and also the Oriental Societies and Universities send official representatives.

2. Oriental scholars in India are not as a rule in a position to visit these congresses. It is only in case they happen to be in Europe on leave that they can arrange to attend. They have to wait till their retirement from the service, and it is just during their service that their presence at such congresses would be most useful. The number of Indians who visit Oriental congresses in Europe is usually exceedingly small. I remember that at the Congress held at Rome in 1899 where I had the privilege of being present, I met only two Indians. At the last Congress at Copenhagen there was not a single one.

Now the question I wish to bring up for discussion is this—Would it be possible to hold a Congress of Orientalists in India? I believe this question can be answered in the affirmative. For some nine years ago such a Congress was held not, it is true, in India proper but in Further India or Indo-China.

3. In December 1902 a Congress was held at Hanoi in Tonkin (French Indo-China) under the auspices of the École française d' Extrême-Orient established in that place. It was called "Premier Congrès international des études d'Extrême Orient." (First international congress of the studies of the Further East). It was therefore distinct from the Oriental congresses periodically held in the capitals of Europe. The field of studies with which it dealt was much more restricted than that covered by those congresses. The Congress, *e.g.*, which will be held at Athens next spring will consist of eleven sections including one for Egyptology and even one for the languages and ethnology of America (though it is not at once evident from which point of view one could call America "the Orient"). The Congress at Hanoi dealt only with three out of these eleven sections, namely, III—India, V—China and Japan, and VI—Further India. It numbered eighty-one members, of which one-third were present. Several Governments and scientific bodies appointed delegates. The number of members from India was remarkably small. It amounted only to six, two of whom personally attended the Congress including Dr. Cordier who was the official delegate of French India. The Indian Government was not represented. The number of members present, though small, included some very distinguished scholars, such as the late Dr. Brander, the eminent linguist and archæologist from Java, Colonel Gerini from Siam, Count Luigi Pullé, Professor of Sanskrit at the University of Bologna, and the two great Japanese Sanskritists, Professors

Nanjio and Takakusu. The proceedings of the Congress attained a very high standard of scholarship and this first Congress of Orientalists held in Asia was a decided success.

4. The idea of holding a Congress of Orientalists in India is not a new one. At the Congress of Copenhagen it was proposed by Professor Macdonell of Oxford to hold such a congress, but the proposal was unfavourably received. I must point out that it was Professor Macdonell's first idea to hold one of the ordinary congresses in India and to that there exists naturally serious objection.

The European congresses are meant in the first place for European Orientalists, and among them there are but few who could afford the time and the money required for a journey to India. Besides, though a Congress in India would, no doubt, have great attraction for the Indologists, it should be remembered that they form only one section among the twelve usually represented, and for the others interested in Assyriology, Egyptology, etc., a visit to India would afford no special advantages.

After this first failure Professor Macdonell attempted to arrange for a meeting of the Indian Section of the Congress at Calcutta. The proposal met with the universal approval of the section, but was not carried out, partly because it did not receive the necessary support in India.

5. The success, however, attending the Congress of 1902 at Hanoi shows that it is not at all impossible to arrange for a Congress of Orientalists in Asia. I believe that in India proper the chances of success are far greater than they were in Indo-China. India, the cradle of the ancient Indo-Aryan civilisation, is a far more important centre of historic and artistic interest than Indo-China. Its many ancient monuments form a great attraction to the antiquarian. It is more easily reached from Europe and offers greater facilities for travellers than Indo-China. Above all, it can boast a larger number of scholars both European and Indian, who are interested in or take an active part in Oriental studies.

6. One point, however, must be emphasised. A Congress to be held in India should be distinct from the Oriental Congresses held in Europe. Its chief aim must be to benefit Oriental scholars in this country, but at the same time every endeavour should be made to attract Oriental scholars both from other countries in Asia and from Europe. A Congress to be held in India cannot cover such a wide field as the ordinary congresses held in Europe. India cannot boast of any prominent scholars in the fields of Assyriology and Egyptology or even comparative philology not to speak of American studies, and it would manifestly be useless to have sections for these branches of Oriental learning. It seems to me that the section of the proposed Indian Congress should all relate to India. In the absence of other sections the field of Indian studies could be dealt with in greater detail than is usually the case at congresses held in Europe.

I should propose the following sections :—

I.—Sanskrit and Prakrit (language and literature).

II.—Pali language and literature.

III.—Archæology, architecture, epigraphy, numismatics and art of India, Further India and Java.

IV.—Indian architecture, care of monuments.

V.—Indian astronomy and chronology.

VI.—History of India.

VII.—Ethnography and folklore of India.

VIII.—Modern languages, both Aryan and Dravidian, Romani.

IX.—Ancient (*pre*-Muslim) Iran, particularly in its relation to India.

X.—Modern (Muslim) Iran, particularly in its relation to India, Pashtu and Baluchi.

XI.—Arabic language and literature.

XII.—Tibet and Tibetan. Turkistan and Turki.

With regard to these sections I wish to offer a few remarks which will not only serve as a justification, but which will also show the great interest which a Congress in India will have for these various branches of Oriental learning. The first section devoted to Sanskrit may count on a very large number of members. It is hoped that it will attract some of the leading Sanskrit scholars from Europe and America, to whom a visit to India and an opportunity to meet the best representatives of native Sanskrit studies would be most valuable. It occurs to me that, if the Congress attracts some of the most eminent European Sanskrit scholars, the Indian Universities or other learned bodies might invite them to give a series of lectures on their special subjects. We have the instance of Professor Julius Jolly of Würzburg who once gave a series of lectures on old Indian law, and quite recently Professor William Jackson lectured in Bombay. Among scholars in India there are very few who make a special study of Prakrit and I therefore propose to include it in section I.

It seems that Pali, though really a kind of Prakrit, deserves a special section, because it is of utmost importance as the language in which the Buddhist scriptures are written. For this section we could not depend on such a large number of members as for the first one. But we have Mr. Norman of Benares, Monsieur Duroiselle and Mr. Taw Sein Ko of the Archæological Department who are well known representatives of this branch of Oriental learning. It is very likely that this section would attract Burmese and Ceylonese scholars and perhaps also a few from Europe.

7. Indian archæology deserves undoubtedly a separate section which might depend on a fair attendance both of members of the Archæological Survey and of students of Indian archæology not belonging to this Department. It would, of course, include epigraphy, numismatics and history of art (Kunstgeschichte) and the number of persons interested in these branches of antiquarian research is very considerable. It would be of the greatest interest if some French and Dutch archæologists from Indo-China and Java were found willing to attend the conference. At present there are, I believe, but few students of archæology in this country who realise the close connection between the monuments of India and those of Indo-China and Java, countries which received their ancient civilization from the Indian continent. The existence of a number of beautiful temples and other sacred monuments, both Brahmanical and Buddhist, in the Isle of Java seems to be hardly known.

It will be advisable to separate architecture from archæology, as otherwise the archæological section would perhaps include too many branches of research. There are several officers, both in and outside the archæological department, who take a scholarly interest in architectural monuments, but who do not pretend to be archæologists and have no special knowledge of sculpture, iconography or inscriptions. To these a section specially devoted to architecture would certainly be welcome. Not only subjects relating to the history of Indian architecture should be discussed in this section, but also the questions relating to the preservation of monuments which claim such a large share in the work of the Archæological Department. This section would thus correspond to the "Tag für Denkmalpflege" which is annually held in Germany.

Archæology might be called a branch of the science of history and in India its significance as such is especially great owing to the almost total absence of written history previous to the Muhammadan conquest. The history of India in its widest sense including the Hindu period, the Muhammadan period and what we might call the British period, ought to be assigned to a special section. This section will certainly lack neither attendance nor interest. I may mention that the Society founded less than a year ago for the study of the history of the Punjab alone counts already over one hundred members.

8. As chronological problems rank so prominently in the study of Indian history, it would perhaps be advisable to relegate them to a special division. It

(1) Baldwin Brown, *The care of ancient monuments* (Cambridge, 1905), page 100.

could include the closely related science of astronomy which has been practised in India from the earliest times we have cognisance of. [Ethnology and folklore also have numerous devotees in this country and it is therefore proposed that they should form section V.]

9. The next section will be that of the modern vernaculars which at present are not at all studied by Indian scholars to the extent they ought to be. It is not unreasonable to hope that the Congress will help to stimulate the study of the modern languages of India which is at present so badly neglected. Nothing certainly shows more clearly the deficiencies of Indian scholarship than the fact that the best authorities on the Indian vernaculars are not Indians but Europeans. The names which are in my mind are those of Mr. Beames, Dr. Pope, Dr. Grierson, Dr. Sten Konow, Pater Schmidt and the Reverend Grahame Bailey. In the vernacular section I propose to include Romani, the language of the Gipsies, which offers such interesting problems on account of its close relationship to the dialects of Northern India.

10. The influence of Iran on Indian civilisation is so important that it deserves a special treatment. It ought, in my opinion, to cover two sections, the first being devoted to the languages and literature of ancient Persia. This branch which naturally would be of particular interest to the learned representatives of the Parsi community, should include the Parthian and Sassanian periods of Persian history and the Middle Persian or Pehlevi language and literature.

The second Iranian section would be devoted to the Muhammadan period of Persian history, and to the modern Persian language and literature which are so extensively studied in India. The Iranian dialects, Pashtu and Baluchi, which are being studied by several eminent scholars in this country, could be included in this section. In both Iranian sections special attention should be paid to the relationship between the civilisation of Iran and that of India.

11. Arabic is another language foreign to India but studied to a very large extent, owing to its religious importance for the Muhammadan community of this country. A section devoted to the Arabic language and literature will, no doubt, attract many learned Maulavis and perhaps also a few of the leading European Arabists.

12. Finally, I propose to devote one section to Tibetan studies which of late have come so much to the foreground. The number of Tibetan scholars in India is small, the best-known being Rai Bahadur Sarat Chandra Dass. The Rev. A. H. Francke is now staying in Europe and the Rev. Ekai Kawaguchi has, I believe, returned to Japan. There are, however, some Tibetan scholars among political officers. It is also not unreasonable to hope that this section may be attended by some learned Lamas, perhaps even by the Dalai Lama himself. In this section could be included Turkistan or it could be extended to Central Asia in general; so that there would be room here to discuss the archæological discoveries of Dr. Stein and others which are of so great importance for the "Culturgeschichte" of ancient India.

13. I have tried briefly to explain which branches of Oriental learning ought to be included in the proceedings of the Congress. I must add a few words to justify the exclusion of certain others. First of all, I have not said anything about the different religions and this may appear at first sight a serious defect in my scheme. It is well-known that religion plays a greater part in India than perhaps in any other country of the world and that religious problems strongly appeal to the Indian mind. Just for this reason it seems to me advisable to exclude religious discussions. The fields of religion and science ought to be kept apart, Congresses of religions have been held, but they have always been distinct from the Oriental Congresses. There will, of course, be room for discussions of religious problems from a purely historical or literary point of view in the various sections enumerated. The history and literature of Brahmanism and Buddhism will naturally fall under the sections I and II dealing with Sanskrit and Pali literature, whereas the religions of Zarathustra and Muhammad, considered from a historical and literary point of view, can be

discussed in sections IX to X dealing with Iran and in section XI which will be devoted to Arabic. But it will be desirable both for the scientific character and, I may perhaps add, for the peace of the proposed Congress to exclude rigorously any papers relating to controversial questions of religious belief or dogma.

14. I have already remarked that sciences like Assyriology and Egyptology should be excluded because these disciplines have practically no devotees among scholars in India. For the same reason a section for Sinology seems hardly to be called for, though, no doubt, the relations between India and China would afford an interesting subject. Semitic languages, except of course Arabic, are studied so little in India that they may be safely excluded, comparative philology which takes such a prominent position in Oriental studies in Europe I also propose to exclude, as this science is practically unknown in India.

We need not deplore the exclusion of these important branches of Oriental learning in view of the fact that all such branches which are largely studied in India will have their place in the Congress and will receive a more special attention than is the case in the ordinary Congresses of Orientalists. In fact, the intended Indian Congress will be invested with a special interest of its own. We may imagine the interest of a gathering including not only representatives of the traditional studies of Sanskrit, Pali, Tibetan, Arabic and Persian, but also students of those languages according to the progressive methods of the West.

15. We now come to some practical questions on which the success of the proposed Congress will very largely depend, namely, where and when the Congress should be held. As regards the time, it should be borne in mind that a very large proportion of the intended members belong to educational institutions and that, in order to enable them to attend, we have to choose between the Christmas and the Easter holidays, the long vacation which falls in the hot season being obviously out of the question. It seems to me that, if we wish to attract Oriental scholars from Europe, Christmas week would be the best time. It goes without saying that European scholars will not come to India merely for the week during which the Congress will take place. They will seize the opportunity to see as much of the country and people as possible and, as the cold weather is the only season suitable for European travellers, Christmas week will undoubtedly be the most suitable time for the Congress.

I need hardly point out that it would be out of the question to hold the Congress next Christmas; first: on account of the Coronation Durbar which of course will claim all the attention of the Government and of the public, and second because the time would be insufficient to make the necessary preparation. I, therefore propose that the Congress should be held in Christmas week, 1912.

16. The choice of a place is less easy to decide upon. The European Congresses of Orientalists are usually held in the various capitals of the States of Europe, so we naturally think in the first place of Calcutta. There are, however, practical reasons why Calcutta does not seem to be a fit place to hold such a Congress. It is well known that during Christmas week the place is crowded and that it is extremely difficult to find accommodation. Would it be possible to accommodate an additional number of some hundreds of visitors both from Europe and India? Calcutta, it is true, has a University, but it is not an ancient seat of learning. In fact, it is a modern place without any historical associations which would render it attractive to scholars chiefly interested in the ancient civilisation of the country. Hence there would be no opportunity for any excursions to places of archæological interest such as are usually combined with Oriental Congresses in Europe.

The other two places which suggest themselves are Benares and Delhi. Benares is a most important and ancient centre of Sanskirt learning. As the scene of Buddha's first sermon it also plays a prominent part in the history of Buddhism and is indeed one of the four great places of pilgrimage which every pious Buddhist should visit. Benares would therefore offer great attractions both to learned Hindus and to Buddhist scholars from Burma, Ceylon and Tibet. For Muhammadan India, on the contrary, Benares has no special significance.

European travellers regularly visit Benares as one of the most picturesque and typical towns of India, and for the European Sanskirt scholar it possesses great fascination as the religious centre of Brahmanical India.

The neighbouring Sarnath, with its extensive Buddhist ruins which of late years have been excavated by the Archæological Department, and the splendid collection of Buddhist sculptures and inscriptions now properly housed in our new museum, would form a most suitable goal for an excursion.

There are, however, some practical objections to Benares as the seat of an Oriental Congress which I must point out. There are only two small hotels for the accommodation of European travellers and the number of European residents is not very large, so that only a limited number of visitors would have a chance of being put up in private houses. It would, of course, be possible to arrange for a visitors' camp and in case the Maharaja of Benares were found willing to take a part in the reception of the Congress, the objection in question would be less serious.

Delhi also has distinct advantages. The historic interest of the capital of Muhammadan India need not be enlarged upon nor the abundance of ancient monuments which make Delhi such an attractive place to the traveller. An excursion to the Qutb would of course belong to the programme and there the curious medley of Hindu and early Muslim remains would appeal to the curiosity of every Orientalist. The traditions of Delhi go much further back than the days of the establishment of Muhammadan power in India. The name of Indrapat, by which the fortress of Sher Shah and Humayun is now known, reminds us of Indraprastha, the city of the Pandavas. There are further the two Asoka pillars as monuments of the Buddhist period though not originally belonging to Delhi. Delhi would therefore be a very suitable place for a gathering of Oriental scholars.

I think, however, that for various practical reasons Benares would deserve preference. It is more central than Delhi and can more easily be reached from Calcutta. The climate of Benares in winter is less rigorous than that of Delhi and there would therefore be less objection to accommodating visitors in tents. But the great advantage of Benares seems to me this that there are a number of Oriental scholars permanently stationed there who could interest themselves in the scheme and form a local commitee. I am thinking in the first place of the staff of Queen's College which includes no less than three European Orientalists. If these gentlemen were found willing to co-operate, I should certainly propose Benares as by far the most suitable place for the Congress. I may add at once that if the proposed Congress proves a success, there would be every reason to hold periodical gatherings of Orientalists every three years as is done in Europe. Delhi could then be selected for some future Congress.

17. I now come to the measures to be taken immediately for the preparation of the Congress. What we want first of all is the support of Government. Not the financial support, I hasten to add; for I trust that the fees to be paid by members will be sufficient to meet all expenditure. But the Congress must have the official sanction and support of the Government of India.

The Congress at Hanoi was established by a Government order of the Governor-General of Indo-China. In the same way it seems to me that the Government of India should sanction the Congress to be held at Benares and should appoint two committees for its organisation. The larger committee, which might be called the general committee, should include members from all parts of India and might have a branch in England. Its main function would be to promote the Congress, to propagate and make it known all over India. The membership would therefore involve no more labour than each individual member would be willing or be able to give to the matter. It would be important to include in this general committee not only the best representatives of Oriental learning in this country, but also prominent public men who, though not exactly Oriental scholars themselves, take an interest in Oriental studies. And I hope it is not preposterous to express the hope that the Honourable Member for Education, the originator of the present Conference, would be willing to become the President of the General Committee of the proposed Oriental Congress.

18. The second committee should be a local committee to which already reference has been made, which should be entrusted with all necessary arrangements mainly of a practical nature, such as the accommodation of visitors, the provision of localities in which the meeting should be held. If it is decided to hold the Congress at Benares, it is to be hoped that the three Orientalists attached to Queen's College will be found willing to become members of the committee. I should further suggest the Reverend Dr. Johnson, who is a distinguished Sanskrit scholar, and Raja Madho Lal might be asked to join. The members need not necessarily be residents of Benares, but they could be selected among scholars from other places not too far away to render it impossible for them to attend meetings. For instance Mr. R. Burn, the well-known numismatist, and Dr. Horovitz might be members of the local committee. Also Colonel W. Vost of the Indian Medical Service who has devoted much attention to numismatics and ancient topography. These names I only suggest to show, that if my proposal meets with the concurrence of those present, an Oriental Congress is not only possible, but promises to have a success of its own unequalled by any Congress of Orientalists held in Europe. I am convinced that such a Congress by bringing together European and Indian scholars, will be a powerful means of bringing together Oriental learning and Western scholarship. The present Conference seems to me to be of happy augury for the Congress to follow.

B.—Appendices bearing on the second day's proceedings and the report of the Sub-Committee which considered the details of the proposed Central Research Institute.

B. (1). Proposition Scheme by Dr. Ross for the Oriental Institute at Calcutta.

Name and object.

The Oriental Institute is intended to offer facilities for the higher branches of Oriental study to both Indians and Europeans.

(*a*) For Indians it will offer instruction in Western methods of research; training for posts in the Archæological Department, and for professorships in Colleges; and practical courses in numismatics, in the preparation of *catalogues raisonnés* and in Epigraphy.

(*b*) For Europeans it will offer facilities for reading with the best Pandits and Maulavis: a Bureau of information and, under special conditions, moderate board and lodging within easy access of a well equipped Orientalist Library.

Government.

2. The Oriental Institute will be under the ultimate control of the Department of Education, to whom all questions relating to the management, staff and bursaries shall be referred for final orders.

Administration.

3. The Oriental Institute shall be under the immediate control of the Director, whose duty it shall be to arrange the courses of study, to regulate the finances of the institute and to instruct and advise the students.

Association with other Institutions in Calcutta.

4. The Oriental Institute will be associated in various ways with the Asiatic Society of Bengal, the Calcutta University, the Board of Examiners, the Sanskrit College and the Calcutta Madrasah.

Regular Staff.

5. The Regular Staff shall consist of :—

(1) A Director (a European Sanskrit Scholar) on a pay of Rs. 1,500 per mensem with free quarters. Of this either Rs. 500 per mensem, or the quarters shall be provided by the Asiatic Society of Bengal in return for his services as Secretary to the Society.

(2) An Assistant Director (a European Sanskrit Scholar) on Rs. 500—50—1,000. Of this sum Rs. 500 shall be debitable to the Department of Archæology. His duties shall be to give tutorial instruction to the Research students, practical and theoretical training to the Archæological candidates, and to supervise the Archæological Section of the Indian Museum. He will be partly under the Director of the Oriental Institute and partly under the Director General of Archæology (and the Museum Trustees).

(3) A Hindu Assistant on Rs. 250—15—500.

(4) A Muhammadan Assistant on Rs. 250—15—500.

The duties of these assistants is to be present during working hours in the Reading Room of the Institute and to work with the students.

(5) A Head Clerk on Rs. 150.

(6) A Second Clerk on Rs. 75.

(7) A menial establishment on Rs. ?

Supplementary Staff.

6. The Supplementary Staff will be recruited from the various institutions mentioned in Section 4, more especially from the Calcutta University and the Board of Examiners.

I.—Indian Branch of the Oriental Institute.

7. The subjects for which the Institute will offer facilities of study and tutorial guidance are the following :— Subjects of study.

(*i*) History of India and of Islam.

(*ii*) Comparative Philology.

(*iii*) Epigraphy and Palæography.

(*iv*) Numismatics.

(*v*) Anthropology.

(*vi*) Hindu Mythology.

(*vii*) Buddhism.

(*viii*) Scientific Cataloguing.

(*ix*) Modern European languages (including English when necessary).

(*x*) Oriental languages not taught in the University.

8. The Indian Branch of the Oriental Institute will provide for the following classes of scholar and student :— Classes of persons for whom the Oriental Institute will provide.

Regular Students.

(*a*) The Fellows of the Institute.

(*b*) Candidates for posts in the Archæological Department.

(*c*) Candidates for professorships of Oriental languages.

Occasional Students.

(*d*) Librarians deputed to study Cataloguing.

(*e*) Teachers and Professors on leave.

(*f*) The general public admitted to lectures.

9. Connected with the modern branch of the Institute will be a number of Bursaries tenable only by natives of India. Bursaries.

There will be two classes of Bursary :—

(1) Training Bursaries of the value of Rs. 150 per mensem.

(2) Research Bursaries or Fellowships of the value of Rs. 300 per mensem.

All students applying for these Bursaries shall give a written-undertaking that they will not accept posts in the Executive Service. Rule.

10. For the Training Bursaries shall be eligible :— Training Bursaries.

(1) Candidates selected by the Director General of Archæology.

(2) Candidates selected by local Governments.

(3) Professors on study leave selected by local Governments.

These bursaries shall be tenable for two years in the first instance. A report of progress shall be submitted by the Director of the Institute every six months to the selecting authorities concerned, and in the event of an unfavourable report the candidate shall be liable to forfeit his bursary. At the expiry of two years the candidate, if favourably reported on, shall either be given employment outside or failing this be allowed to hold his bursary until a post is found for him.

The local Government would no doubt give an undertaking of this sort when submitting names of candidates. Furthermore a Register of names of men suitable for Orientalist posts will be kept by the Director.

Professors on study leave may under special circumstances hold the bursary for one year only.

11. The Research Bursaries are intended for Indian scholars who are prepared to devote their lives to Oriental research work. They shall be called Fellows of the Oriental Institute. The nomination for these Bursaries shall be in the hands of the Department of Education, who shall select from among, Research Bursaries or Fellowships.

names submitted by the local Governments. The best man shall be nominated as each vacancy occurs irrespective of his religion or the subject he wishes to study.

There shall be no specific qualifications for eligibility and no age-limit. The only requisites shall be good brains, a good education (not necessarily Western) and enthusiasm. All applicants for Research Bursaries shall send with their application in which they shall distinctly specify the line of research they intend to take up, an undertaking to the following effect :—

(1) That they are prepared to remain for a minimum period of five years in the Oriental Institute.

(2) That they will not accept a post in the Executive Service.

(3) That they will not read for or practise at the Bar while they hold the Bursary.

(4) That they will not undertake any work outside the Oriental Institute without special permission of the authorities.

Fellows of the Oriental Institute of two years' standing will be permitted to engage in work outside the Institute provided such work is directly connected with their special subject and does not take them away from the Institute for more than an hour or two a day. [A Fellow might, for example, be permitted to coach M.A. candidates but in any case he might first take the permission of the Director.]

Fellows will work under the supervision and guidance of the Institute staff, but their work will, for the most part, take the form of private study. During the first two years of their tenure of the Bursary they shall attend the lectures and tutorial classes in their special subjects.

Fellows will be expected at the end of two years, to submit a thesis, which, if approved, will be published by the Institute.

There shall be no fixed limit to the tenure of a Fellowship : but it shall always be within the power of Government to deprive any Fellow of his Bursary. It will be the duty of the Director to see that every Fellow of more than 2 years' standing is always engaged on some special enquiry or editing or translating a text.

Note.—In making it possible in theory to hold Fellowships for life, the circumstance has not been lost sight of that when posts requiring a knowledge of Oriental languages fell vacant, local Directors of Public Instruction and principals of private colleges would turn first to the Oriental Institute for filling the vacancy, and if a Fellow after completing five years in the Institute, were tempted away by the offer of a high salary, we could not attempt to deter him.

Endowment of Bursaries and Fellowships.

Training Bursaries will be debitable either to the local Government concerned or to the Department of Archæology.

Research Bursaries or Fellowships shall be of two kinds—

(1) those awarded by the Government of India,

(2) those endowed by private individuals or by the University.

It is proposed that the Government of India should offer in the first instance four Sanskrit and two Arabic Fellowships. It is hoped that among the rich patrons of learning in India, a certain number will be induced to endow Oriental Institute Fellowships in their own name; and should such endowments be forthcoming in sufficient numbers, it might be possible to withdraw the Government Fellowships.

II.—European Branch of the Oriental Institute.

12. The European Branch of the Oriental Institute shall also be under the management of the Director, whose duties in this connection will be the following :—

(1) To furnish information either verbally or by letter to European scholars on all matters connected with Oriental studies.

(2) To receive and dispose of applications for accommodation in the residential quarters of the Institute.

(3) To give tutorial and other assistance to holders of Travelling Scholarships from England.

(4) To arrange for the registration and employment when required of well qualified Pandits, Maulavis, etc.

A similar system is in vogue in the Board of Examiners.

13. These will be admitted to the privileges of the European Branch—

(1) Holders of Travelling Scholarships from England.

(2) Government servants on language study leave.

(3) *Boná fide* Orientalists from Europe and America who have come to India to study.

14. The following are among the privileges and facilities which will be offered to all who are admitted to the European Branch :—

(1) Accommodation* (a bedroom and a common dining room) at moderate cost.

(2) Access to all associated libraries, including the right to borrow books.

(3) Tuition at fixed and moderate rates under Pandits, Maulavis, etc.

(4) Admission to all the lectures connected with the Oriental Institute.

* See Article 4 of the Decree of February 29th, 1901, regarding the Hanoi School Report on Committee on Oriental studies, London, 1908—Appendix, p. 141.

15. It is impossible to lay down rules in regard to the habitat of the Institute, or the quarters to be occupied by the Director and travelling scholars from abroad, until some definite arrangement has been made with the Asiatic Society of Bengal and the Board of Examiners. I have no doubt in my mind that the ideal plan would be to locate both the Institute and the Board of Examiners in the compound of the Asiatic Society of Bengal—for whatever the initial expenditure of founding such an institution might be, the purchasing of an independent Library should certainly be avoided. The institute should therefore be located as near as possible to the Asiatic Society of Bengal. I am furthermore quite convinced that the close association of these two institutions would prove a great boon to the Asiatic Society of Bengal.

Publications.

A certain sum will have to be set aside annually for the publications of the Institute. Texts and translations will of course find a place in the *Bibliotheca Indica* : and the journal and memoirs of the Asiatic Society of Bengal would naturally welcome shorter articles from the scholars of the Institute: still it would be well if all important works written by the members of the Institute (such as the compulsory theses) were to appear in a special series which might be called *Annals of the Oriental Institute of Calcutta.*

Subscriptions to Journals.

All Oriental Journals and learned reviews which are not already subscribed for by the Asiatic Society of Bengal should be taken in by the Institute. The total expenditure under this head would not amount to very much.

Cataloguing MSS. Collections in India.

It would be one of the functions of the Oriental Institute to train men in the scientific methods of cataloguing Sanskrit, Arabic and Persian MSS. Men thus trained might be sent to all parts of India, such as Rampur, Benares, Murshidabad, etc., etc., and prepare *catalogues raisonnés* of the local collections. I know from personal enquiry that many owners of libraries would be willing to pay suitable salaries to trained men for such work. Such men trained in the Institute would by taking up a temporary residence in various parts of India, have their influence in inducing others to take up research work.

A Standard Hindustani Dictionary.

That there is serious need of a Standard Dictionary of Hindustani is admitted by all hands, and it is precisely a body like the Oriental Institute which would be capable of such an undertaking, which requires above all things organisation and continuity of labour.

Synoptic Table of Studies.

Subject.	Where taught.	By whom taught.	When taught.	Form of Instruction.
(i) History—(*a*) India (*b*) Islam	Institute or University...	University Lectures ...	Once a week...	Lectures.
(ii) Comparative Philology.	Ditto ...	Ditto	Ditto ...	Ditto.
(iii) Epigraphy and Palæography.	Institute or Indian Museum.	Director of Oriental Institute, Assistant Director of Oriental Institute and Director General of Archæology or Member of his Department.	Daily ...	Tutorial.
(iv) Numismatics ...	Institute	Special	...	Ditto.
(v) Anthropology ...	Indian Museum ...	Doctor Annandale ...	Once a week...	Lectures.
(vi) Hindu Mythology	Institute	Hindu Assistant ...	Ditto ...	Ditto.
(vii) Buddhism ...	Ditto	Special	Ditto ...	Ditto.
(viii) Scientific Cataloguing.	Institute or Asiatic Society of Bengal.	Hindu / Muhammadan } Assistant.	Ditto ...	Practical tutorial.
(ix) Modern European* Languages.	Institute	Special	3 hours a week	Tutorial.
(x) Oriental languages not provided for in the University.	Institute	Lama, etc.	Ditto ...	Ditto.

* In the case of Fellows who do not know English, at least one hour a day must be devoted to this subject.

B. (2). *Note by Mahamahopadhyaya Hara Prasad Shastri on Oriental Education as given in the Universities. (This is in connection with the work of the Sub-Committee appointed on the 3rd day of the Conference.)*

The Sub-Committee have reported on only one point, namely, on the details of the proposed Central Institute. But there were two other points on which they were requested to express their opinion, namely, on the Oriental Education in the Universities and on the education of Pandits and Maulvies as affected by the opening of the proposed Institute.

The Orientalia in Universities require considerable reformation. A scheme of reformation may be considered under three heads :—(1) Orientalia as a part of liberal education, (2) as an advanced education for living and (3) as expert education.

Hitherto the Universities attempted all the three. But their success is very doubtful. In (1) they have failed to make the subject attractive by introducing into what may otherwise be a fascinating study germs of advanced and higher study with grammar, rhetoric, prosody, etymology and so forth to such an extent that students consider Orientalia a hard pill which they must swallow to pass an examination.

In (2) they have failed to produce Oriental scholars but have succeeded in turning out a number, very small though, of English knowing Pandits who can teach through the medium of English. But with the exception of a very few, these are without even the rudiments of scholarship. They do not know

anything of ancient geography and when in any book a country is mentioned they do not know what country it is and I know of a case in which Surasena (Muttra) was explained as heaven.

As regards (3) Universities are now doing something to produce scholars by enlarging the range of their M. A. examination in Oriental languages but in a slipshod, half-hearted, and unsystematic way without funds and without expert guidance.

Now that it has been proposed to open a Central Institute the Universities need not spend their funds on the third item at all. They should concentrate their attention on (1) and (2). The first they should make attractive by giving up the idea of making every boy that takes up Sanskrit an embryo scholar. They should try to teach poetry, beauty, morals but not with difficult grammar, rhetoric and prosody.

They should pay greater attention to those candidates of advanced Oriental studies who take up these studies for a living. There should be a larger number of graduates to take up the teaching of Oriental languages in the schools and colleges under the Universities. The Sanskrit teaching in the schools is still in the hands of Tol Pandits who cannot make Sanskrit attractive. They pay greater and greater attention to niceties of grammar and repel a large number of students who try to pass by taking up vernaculars and even Latin and French as their second language. This can be remedied by raising the pay of the Head Pandits at the schools who are very ill-paid. The Head Panditships should be made attractive to Sanskrit graduates by raising the pay. In the Mufassil while the Head Master gets Rs. 100 a month the Head Pandit gets only Rs. 25. The teaching of translation has to be placed in the hand of a teacher of English whose Sanskrit is necessarily very weak. Thus two teachers are required to teach Sanskrit and the work is badly done.

The Universities now should give up the idea of training Oriental scholars and concentrate their attention on training a better class of teachers in Sanskrit.

In this matter the unique institution which has grown up during the last century at Calcutta, namely, the Calcutta Sanskrit College, where students are trained up in Sanskrit and English from their infancy, can be very useful in Bengal under judicious management. Boys of old Pandit families in the Mufassil should be encouraged to join the Institution and they will find a career.

B. (3). Note by Dr. E. Denison Ross on the Ecole Française D'Extréme-Orient at Hanoi.

(The facts contained in this note are derived from the Bulletin de la Commission Archéologique de l' Indochine (1909), pages 52-102.)

The French School at Hanoi was founded in 1898 by M. Doumer, Governor General of Indo China. During the first years of the French occupation of Cochin China a considerable amount of research work had been done by a group of scholars, the results of which appeared in a publication called *Excursions et Reconnaissances.* This contained pioneer work of the first importance in the field of Cambogian, Annamite and Khmer philology and epigraphy by Landes, Janneau, Luro, Aymonier and others.

But this activity was short lived; and for a time while learned societies and institutions in India, Java, China and Japan were pursuing their industrious careers, the French in Indo-China produced nothing, and appeared to have lost all interest in the study of the languages and monuments of the country which they had colonised.

During the closing years of the last century Frenchmen began to realise that if something was not soon done to remedy this scientific indifference, France would have to turn to foreign countries for information regarding her own possessions* and men began to think how this grave defect could be remedied.

At this time French Indo-China was undergoing a complete reorganisation, and side by side with the establishment of institutions for the study of astronomy, meteorology, bacteriology and medicine, a project was formed for the encouragement of the historical sciences, which figured in the general budget for 1898 under the name of *École française d' Extrême-Orient.* The project was received with acclamation by the Orientalists of Paris, and the Academy of Inscriptions and Belles-Lettres accepted with alacrity the scientific control of the new institution. It was the aim of the founders of the school not only to create an Institution which should allow French Indo-China to gain an honourable place in the world of learning, conformably with the historical importance of the country, but also to make this Institution a centre of philological, historical and archæological studies extending over the whole of the Far East, India, Japan, Turkistan and the Malay archipelago.

The following is a translation of a Décret issued by M. Loubet on the 26th of February 1901 :—

After the Preamble—

Article I.—The school is placed under the authority of the Governor General of Indo-China, and under the scientific control of the Academie des Inscriptions et Belles-Lettres of the Institute of France.

Article II.—The objects of the school are :—

(1) To work at the archæological and philological exploration of the Indo-Chinese peninsula, and to encourage by every means the knowledge of its history, its monuments and its languages.

(2) To contribute to the advanced study of neighbouring countries and civilisations (India, China, Japan, Malay peninsula, etc.).

Article III.—The head of the school is a Director appointed by the President of the Republic on the proposal of the Governor General of Indo-China and at the recommendation (présentation) of the Academy of Inscriptions.

The Director is appointed for six years; and the appointment may be renewed. His duties are :—

(1) To supervise and to take part in the instruction given, which should include courses in Sanskrit and Pali and in practical archæology to train European and native students in proper methods of work and to enable them to be of assistance in the work of the school.

(2) To direct and control the work of the boarders, who will be mentioned in Article IV.

To this end he ought, according as the funds placed at his disposal permit, to gather round him European and Oriental assistants (répétiteurs) the value of whose services is recognised;

To keep up and develop the library and the museum belonging to the school;

To found and conduct a publication, in which shall appear not only the work emanating from the school itself, but also whatever he (the Director) shall be able to obtain from outside. He shall, when necessary, give authors the benefit of his advice and experience.

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* M. Finot, the first director of the school at Hanoi, drew attention to the fact that the first translation of a Cambogian inscription was the work of a Dutchman.

Article IV.—Attached to the school are boarders selected by the Academy of Inscriptions. Their number varies according to circumstances and opportunity. The following are eligible for selection: either young men who intend to make India or the Far East the object of their studies, and who seem to offer serious guarantees of having prepared themselves scientifically, or scholars whose sojourn in the East may be deemed desirable.

These boarders or scholars must in addition to their own researches help in the special work of the school. Their expenses will be defrayed by the school, to which they shall be attached during one year at least. This period may be extended from year to year on the recommendation of the Director and with the concurrence of the Academy.

A special fund is placed annually to the credit of the school, to be distributed among them to meet the expenses of travelling and residence: by means of this fund they undertake, in Eastern countries, scientific expeditions of varying extent and duration according to the available resources.

Article V.—Every year the Director must forward to the Governor General a detailed Report on the work done by the school, the publications, the efficiency of the boarders, and generally speaking on all subjects of interest connected with the output and the scientific progress of the Institute.

This Report is communicated to the Academy of Inscriptions through the Minister for the Colonies and the Minister of Public Instruction.

The Academy communicates directly with the Director whenever it thinks fit on all matters concerning the progress of work in the school.

On the other hand, all correspondence relating to the organisation of the school and the orientation of studies must be conducted through the Minister for the Colonies and the Minister of Public Instruction.

Article VI.—The teaching of the modern languages of the Far East may be added to the curricula of the school.

Article VII.—The cost of the École française d'Extrême-Orient is included in the general budget of Indo-China.

Article VIII.—All questions of detail arising out of the above provisions shall be decided by the Governor General.

Article IX.—The Minister for the Colonies and the Minister for Public Instruction and Fine Arts are charged with the execution of this Act.

The aims of the school were well summarised by M. E. Senart at the opening ceremony of the Oriental Congress at Rome in 1899, as follows:—"The systematic organisation of a scientific workshop (atelier) directed by a specialist, provided with all the necessary tools (library, museum, publications) and charged with the task of training scientific apprentices (French or otherwise) sent from Europe, and of initiating workers recruited locally in the best methods; the objective being the archæological and philological exploration of Indo-China, and in general the scholarly study of Indian and Chinese civilisations."

Staff.

The Director is appointed by the President of the Republic (décret), the other members by the Governor General (arrêté), but all must have been recommended in the first instance by the Academy. The present staff consists of—

1. The Director,
2. A Professor of Chinese,
3. A Secretary-Librarian,

4. A representative of the École de France, who has charge of the publications of the school, and keeps in touch with the Academy of Inscriptions,

5. A Professor of History and Philology. In addition there are a number of native assistant professors.

The number of boarders has hitherto varied between two to four.

The quarters of the school consist of one main building containing the Museum, the Library, the offices and the lecture-rooms; and two smaller buildings, one being the Director's house and the other the boarders' hostel.

TEACHING.

In 1901 the only subject taught at the school was the Chinese Language. In 1907 there were five courses, namely, (1) Spoken Chinese, (2) Classical Chinese, (3) Sanskrit, (4) Tibetan and (5) Japanese. Annamite, the local official vernacular, is not included, because it is intended to preserve the purely scientific character of the school; and although the school does not lend itself to the preparation of candidates for rewards in Oriental languages, it plays an important part in fixing the curricula and in the conduct of the language tests of Government servants.

The utility of the school is by no means confined to teaching; its importance as a bureau of information is daily increasing, while in addition to the regular publication of its most valuable Bulletin, it has already organised important archæological missions in countries far and near. For example, Mons. Pelliot, until recently Professor of Chinese at the school, was sent on a journey of exploration to Chinese Turkestan, whence he brought back a most wonderful collection of documentary and other treasures.

PUBLICATIONS.

The *Bulletin de l'École Française d'Extrême-Orient* ppears at Hanoi every three months. Each number contains in addition to long papers, short articles under the heading of "Notes et Mélanges" and a current bibliography of works relative to the East, a section entitled "Documents administratifs" which contains information concerning the working of the school, changes in the personnel, etc. It has now existed for over ten years, during which period it has maintained a uniformly high standard of scholarship and interest. It is second to none among the Oriental Journals of the world, and though it is printed at Hanoi, it will stand comparison in the matter of general get up with any European publication, and I am afraid puts our Indian Journals to shame. Besides this quarterly, the school has published separately a number of monographs,* too long to be included in the Bulletin, and it is now issuing a series of Grammars of Eastern Languages.

* Monsieur Foucher's well-known work on Gandhara Art belongs to this series.

It will be apparent from the above summary that great stress is laid throughout on the co-operation, control and sympathy of the Academy of Inscriptions at Paris. Unfortunately we have in London no Institution corresponding to the Paris Academy; but I think we should, in the event of a Central Institute being established in Calcutta, make every endeavour to secure for it the interest and co-operation of such English institutions as the Royal Asiatic Society of Great Britain and Ireland, the British Academy and the Professors of Oriental Languages in Oxford, Cambridge and London.

B. (4). Note by Dr. D. B. Spooner on the proposed Central Institute and Fellowships.

I do not wish to discuss the propriety of establishing such a Central Institute as Dr. Ross proposes, but if I understand the scheme correctly, it would appear to be very much in the nature of the Graduate Schools added in modern times to certain of our leading institutions in the West, which aim at training the advanced student in methods of original research and if, in the opinion of

those competent to judge, the time is ripe for the creation of such an Institute, then I cordially approve the suggestion, as it is at all events abundantly clear that at present the study of Sanskrit, whether in the Pathsalas or the B.A. Colleges, leaves much to be desired, and that the proposed Institute would aim directly at supplying this need. But even granting that such an Institute is created by Government, I should like to suggest that in view of present conditions in India Dr. Ross' scheme does not go far enough, if the real intention is to foster independent research of a very high order along western lines. In Europe and America when the student has passed through the Government School and gained a thorough training in methods of research, he is as a general rule attached to some one of the great Universities in a teaching capacity. But in the West the whole atmosphere of such a University is stimulating to the individual, and the standards are such that the teacher feels that not only his reputation but indeed the very tenure of his appointment depends directly upon his continued productiveness. In other words everything combines to lead the product of the higher training to a continuation of his research work, as to abandon this branch of his activity immediately endangers his career. In India I regret to say that none of those conditions prevail. Neither the climate of the country as a whole, nor the atmosphere of our existing colleges could be properly described as stimulating. Neither is public opinion so far advanced as to look upon the scholar's productiveness as a measure of his ability. The tenure of teaching appointments is much too secure for the individual teacher to feel any direct necessity of continued effort along the lines of independent research, and indeed it is notorious that all these facts, combined with the inadequate equipment of our existing institutions in the matter of libraries, etc., result very frequently not alone in a failure to stimulate the undergraduate, but even in the actual depression and discouragement of the highly trained scholar from Europe who finds himself isolated on the teaching staff. In these circumstances it appears to me that the only direct result of Dr. Ross's proposed Institute would be to improve the general standard of Sanskrit teaching—in itself an enormous gain which I am by no means wishful of disparaging. However, it does not seem to me reasonable to expect that in the enervating atmosphere of the modern Indian College the individual graduate of Dr. Ross's Institute would in practice continue active research to any considerable extent, and as I take it that the main object of Government at this moment is to foster research as such, to the end of a utilization of Indian talent in the great work of extending human knowledge, I beg to propose that over and above Dr. Ross's scheme a system of Government Fellowships for Research be instituted which should have this higher object directly in view. In the first place not all the selected students brought together in the Central Institute will prove to be possessed of that singular faculty which distinguishes the investigator in any branch of science. The born explorer is very rare in any country. But when it becomes evident to the authorities of the Institute that such a genius has appeared, I would suggest that his services be secured to the State through the medium of a very liberal life Fellowship. Such Fellowships should not be granted every year, nor indeed at any specified interval of time, but only on the appearance of an individual worthy of such a distinguished honour. They should be considered in the light of permanent pensionable appointments, and should carry a stipend sufficiently liberal to constitute the Fellowships the crown of Oriental Scholarship in India. They should be renewable at intervals of five years, and should be so constituted as to secure to the incumbent the greatest possible freedom and independence. They should be equally open to scholars of approved capacity from any part of India, and should be applicable to all branches of Oriental research. And the sole condition for their permanent tenure should be the continued productiveness of the incumbent.

In this way it seems to me an immense stimulus would be given to research-work in its highest form. The Central Institute would thereby achieve its crowning purpose, and Indian scholarship would be enabled to take its legitimate part in the advancement of human knowledge. The mere existence of such a select body of hall-marked scholars would do more to ennoble the cause of Oriental learning in India than anything I can think of, and the beneficial effects would be felt throughout the whole University system. Its immediate

effect on the Central Institute itself would be enormous, and I am not sure but that even the danger mentioned above of the graduates sinking back into the dull routine of spiritless teaching might be avoided if the conditions of these Fellowships were so framed that election to one should be based only on the published results of the graduates within the first five years subsequent to their finishing the course. As in this way every graduate of distinguished ability would be given a direct incentive to continuing his research work after leaving the institute.

I wish to make it clear, however, that such Fellowships should be very strictly limited in number. The multiplication of such appointments is quite unnecessary. Indeed the fewer the posts the keener the competition and the greater consequent stimulus. And I would also explain that when I speak of a liberal stipend I mean something like 500 to 1,000 rupees a month. The increments might perhaps be fixed at 100 rupees, and be granted only at quinquennial intervals on the renewal of the Fellowship. In this way the dignity and value of productive research work would be emphasized to every scholar in India, and the State would mark its approval and demonstrate its appreciation of such activity. To some members of the Conference perhaps the sum named will seem excessive, and some may contend that the true scholar does not need the inducement of large pay. But against this view I beg to state that in general my intention is that such Imperial Fellowships should be equal or superior to any other Government appointments in the field of Oriental learning, and my figures are determined by the fact that the Government Epigraphist for India draws a maximum salary of Rs. 800 a month. As for the second point, that the true scholar labours for love and needs no worldly advantage as a stimulus, I venture to think that the argument is unworthy. It savours too much of taking an advantage of the individual's nobility of character, and it may very well be due in some measure to an excessive readiness to act on this principle in the past that at present academic posts in this country are so grievously underpaid, with the inevitable result that scholarship as such commands no respect and receives no appreciation. The number of appointments I contemplate would be so very limited that the total cost to Government need be by no means excessive, and in view of the incalculable influence that such Fellowships would exert towards dignifying Oriental scholarship in India, I personally feel that this amount would be well invested were the appointments to serve no other purpose. For I am sure that every member of this Conference will agree that there is at the present moment no more urgent problem before us than the advancement of the scholar to that status of public esteem which the importance and essential dignity of his services deserve.

B. (5). Note by Rai Bahadur Sarat Chandra Das on the Central Institute of Oriental Research at Calcutta.

There should be one Central Institute at Calcutta as has been very properly resolved by the Conference. Calcutta, as the capital of the Indian Empire, possesses advantages for the proper working of the Institute which do not exist anywhere else. But if any institution proposes to do the same nature of work for which the Central Institute is going to be established, in my opinion, every encouragement should be given to it by grant-in-aid and presentation of Government publications on Archæology, Oriental research, etc.

The Society for the propagation of Hindu Literature at Allahabad is an institution of this nature. A branch of this society has been established at Darjeeling under the presidentship of the Honourable Rai Bahadur Kishory Lal Goswami, M.A., B.L., Member of the Executive Council of Bengal. The special function of this branch will be to collect Sanskrit manuscripts and block prints available in Tibet and elsewhere.

In the Upper Provinces, there is no Society corresponding to the Asiatic Society of Bengal. If the Society for the propagation of Hindu Literature can carry out the objects for which it has been established, it will supply a long felt want and I therefore suggest that it may be patronised by Government to enable it to carry out its objects.

C.—Appendices bearing on the third day's proceedings and the Report of the Sub-Committee which considered Language Examinations.

C. (1). *Note by Mr. J. Nelson Fraser on Marathi.*

I have seen in the papers that a Conference of those interested in Oriental studies is to be held under the auspices of the Department, and I venture, with the consent of the Director (Mr. Sharp), to send you one or two suggestions that have occurred to me with reference to these studies.

I wish to press for due consideration towards the old vernacular literatures of India. Compared with Sanskrit, these literatures have been much neglected (except in the case of Tamil), yet they offer many interests to the philologist, the student of philosophy and the student of Hinduism. I may illustrate this by reference to Marathi. Many years ago the Government of Bombay brought out a magnificent dictionary of Marathi—Candy's dictionary—a really great monument of study and enterprise. In 1869 Government also brought out a test of Tukârâma, one of the most interesting of Marathi poets; there for many years the scientific study of Marathi ended. Some twelve years ago a Hindu gentleman, Mr. K. B. Maratha, and myself took it up again, and proceeded in the first place to accomplish the unfulfilled purpose of the poet by translating Tukâ. We finished the volume and have actually published it, but only after long delays and in a disappointing form. The Oxford Press refused even to look at it, on the ground that Marathi books "did not pay"; finally it was brought out by the Madras Christian Literature Society, which declined to print the poems about Krishna (not in themselves indecent), and could not afford to print the few pages of numbers showing the relation of our order of the poems to that of the Government test. The result is that the book is rendered useless to students.

It is within my knowledge that a Missionary in Rajputana prepared a translation of the poems of Dadu, a poet of local importance similar to Tukâ; he could not find a publisher for it; he is now dead and his translation (very likely) has perished.

Translation may not seem a very exalted enterprise, but it is the foundation of everything in the cases of these old classics, which no ordinary person can read, even among Hindus.

Mr. Maratha's labours and my own have led to the publication of a complete translation of Tukâ into modern Marathi, by the indigenous school of Tukâ's followers. This work, though defective in some ways, is a proof that the study of such writers by Englishmen, for their own objects, is not without consequences in the Hindu world.

There is a great deal of work to be done in Marathi—and probably in other literatures too, which is daily becoming more difficult, and I should wish to suggest that if people are found to volunteer their services for such work Government might assist in the cost of publication.

A. (2). *Plea for the Indian Vernaculars by Mr. M. Srinivasan.*

Introduction.—It is announced in the newspapers that a conference will meet in Simla in July next to consider the present state of Oriental studies in India. Granting that the expression "Oriental Studies" should in its

wider acceptation include also the study of the Indian vernaculars which might probably be alluded to in the course of the discussion, the following notes have been submitted for the kind consideration of its learned President.

2. The subjects which it is proposed to consider in these pages are :—

(*a*) the relative importance of the classical languages—Sanskrit and Arabic and of the Indian vernaculars;

(*b*) the qualifications which might be required of candidates for Government scholarships;

(*c*) the period of tenure of such scholarships;

(*d*) the present state of certain Indian vernaculars and the need for encouraging their study; and lastly,

(*e*) the selection and training of scholars for the Archæological Department.

3. *Classical and vernacular languages compared.*—Among the several Oriental languages it is usual to give the palm of superiority only to Sanskrit and Arabic—from a literary and scientific point of view both are no doubt important—the one being the oldest representative of the Indo-Germanic, and the other of the Semitic family of languages. Both possess an extensive literature, scientific and philosophical, which has been engaging the attention of European *savants* for the past half century. In them lie buried innumerable treatises on the religion, the philosophy and the mathematical sciences of these two civilized races, and which await the exhumation and scrutiny by Western scholars. But the modern sciences, the modern philosophies, and the modern mathematics have advanced to such a great perfection within the last fifty years, as to leave the Orientals at a very respectable distance. Between them exists at the present day a yawning gulf. The former, therefore, should have now only an academic interest fit only for comparative study; and they can offer only some speculative food to occidental scholars like the fossilized remains of the *Brahmatherium* and the *Sivatherium* of the pleiocene age. On the other hand, the modern vernaculars, some of which like Tamil are older than any Romance language of Europe, are living tongues, clothed in flesh and blood, and seem to stare us in the face as if they are dying of inanition. And from the political and missionary standpoint these living languages are of higher importance, and therefore demand our closer attention and greater care.

4. *The Western methods explained.*—The critical and historical methods of studying the literary works in the Sanskrit and Arabic languages may fall under three main heads, *viz :*—

(*a*) the correct interpretation of the texts combined with the accurate phonology of their language;

(*b*) the correct determination of their dates for comparative historical purposes; and

(*c*) the correct subordination of the above for philological studies.

As regards (*a*) it might confidently be said that the *Pandits* and *Maulvis* are a sort of walking encyclopædia and they might therefore be safely trusted for the correct exposition of their texts. They may be far superior to an occidental scholar in this respect and in the matter of the Sanskrit or Arabic phonetics, which, it might be said without hesitation on physiological and climatic grounds, is the peculiar birthright of the *Pandits* of at least the Madras and Bombay Presidencies and of the *Maulvis* of Upper India. In this connection the remarks of the late lamented scholar, Mr. Jackson, I.C.S., of Bombay and Professor Macdonell of Oxford are worth carefully noting: "In the Vedic domain indeed, Roth and his followers have gone so far as to make a merit of their ignorance and have laid it down that a European scholar is better able than the most learned Indian to arrive at the true meaning of the Vedas. This arrogance has, however, aroused the inevitable reaction, and saner views now have their advocates." Concerning the study of the later Sanskrit

literature Professor Macdonell writes thus: "It is impossible even for the Sanskrit scholar, who has not lived in India, to appreciate fully the merits of this later poetry." (*b*) As regards the correct determination of their dates an intimate knowledge of early history, of epigraphy and of archæology is indispensable. But it is a well known fact that Indians have totally neglected their history; and the only other sources are epigraphy and archæology. These two sciences are yet in their infancy. The evidences of archæology are, on account of their paucity and circumstantiality, as unreliable as Sir Herbert Risley's classification of the Indian peoples; and the conclusions of epigraphy, though positive and direct so far as they go, are to be modified or altered every time in the light of the subsequent researches as will be shown in the sequel. In this opinion we may have the countenance and support of Rai Bahadur Venkayya. Vagueness and indeterminateness are thus the characteristics of these two new born sciences. Even Western scholars do not agree among themselves in certain cases, solely because they are not in possession of the fullest materials of evidence, even which they do not weigh at times with an unbiassed mind. But this is not wholly their fault, for, as Dr. Caldwell rightly observes, "the historical spirit, the antiquarian spirit and to a degree even the critical spirit are developments of modern times". (*c*) With regard to the subordination of their study to the Science of Comparative Philology, it might be said that a study of its general principles, of one or two other classical languages, and of inductive or empirical logic, like the invaluable treatises of Dr. Whewell, Mill, Jevons, and Venn, is a *sine quâ non*, besides some tolerable acquaintance with the English, French and German languages in which most or all philological works have been written.

5. *Selection of candidates for scholarships.*—From the Pandits and Maulvis we cannot expect the above two conditions which almost go to make up the whole of the western critical method, unless they devote at least two or three years for the grounding in such preliminary studies. Further they have their own prejudices and narrow views, which they have fostered from their cradle and which it would be next door to impossibility to overcome within such a short period. They have not cultivated the critical faculty as the psychologists would say. There are instances of graduates in law who could not cast aside their prejudices and superstitions in spite of their thorough acquaintance with Best's Evidence and Austin's Jurisprudence. Some at least of these Indian lawyers who might make very good Judges in Courts of Justice, are being overpowered and blinded at home by their religious and patriotic prepossessions. Again the *Pandits*, chiefly of Madras and Bombay, and probably of the United Provinces also, should have serious religious objections against sea-voyages. In the Madras Presidency even a Hindu I.C.S. Officer is not associated with by the rest of his community notwithstanding his official and plutocratic influences. For these reasons the educated Indians are of opinion that the orthodox Pandits and Maulvis are *a fortiori* no good as recipients of State scholarships. This is also the opinion of the Hon'ble Mr. V. Krishnaswamy Aiyar and probably of Sir S. Subramania Aiyar, K.C.I.E., LL.D., of Madras. It would thus be profitable both to Government and to the scholarship holders, if the selection and award be confined only to the distinguished graduates of the Indian Universities who might be strong in Sanskrit or Arabic, as they should have had at least fifteen years' study of the English language and the requisite training under European Professors prior to graduation.

6. *Period of tenure of scholarships.*—Now coming to the period of tenure of scholarship. For the training for most professions a two years' course is usually considered to be quite sufficient after obtaining any degree in the Arts faculty. For the teaching line one year is deemed sufficient in all Universities and colleges; for law two years; and for engineering the same period. The case of medicine is altogether different. And it is the general opinion of scholars that a training in the Western methods is more or less similar to the training of a student for the teaching profession. Despite the exaggerated importance of the occidental methods in the study of Oriental languages the Indian public do not believe that there is so much in them as to engage a

student's attention for more than two years, provided he has had already a sound preliminary education. There are shortcomings in the Western as well as in the Eastern methods; and as Lord Acton has remarked "what is wanted is only the reduplication of common sense". His advice to budding scholars is worth being written in golden letters on the tablets of their mind. "Guard against the prestige of great names, for the views of no scholar, however famous, are to be accepted on the strength of his reputation but only on account of the evidence and arguments that he may put forward". (The general tendency in India, so far as I have noticed, is to violate this golden rule.) To this should be added freedom from bias and a genuine love for the subject chosen. Any amount of training in the Western methods—which have their own excellences and defects—will not benefit a student much in the absence of the above additional requisites. Pioneers in the field of Indian Archæology and epigraphy and in Oriental learning were not always men trained in Europe for that very purpose. Drs. Fleet, Grierson and Burnell, Messrs. Prinsep, Thomas, Beames, Vincent Smith and Sewell were I.C.S officers; Drs. Bühler, Kielhorn and Oppert were I.E.S. men; while some like Drs. Caldwell, Kellogg and Pope were missionaries. For the above reasons Indians seem to think that 18 months training in Europe will quite suffice for an intelligent and willing student, who has already had a sound grounding in the language for the study of which the scholarship is to be awarded. It is not always possible to help a tree-climber beyond one's reach.

7. *The use and importance of Vernacular studies.*—Turning now to the question of the Indian vernaculars. There is no need to expatiate here upon the importance of their studies, as a reference to the appendices to the Report of the Committee on the Organisation of Oriental studies in London will give full information on the subject. The necessity for the encouragement of at least the principal vernaculars becomes emphatic when we consider the fact that they afford (*1*) essential helps to the study of archæology and epigraphy; and (*2*) are of great political and administrative importance. As the late Mr. Jackson has clearly put it, "the life of the past which forms the subject matter of archæology and epigraphy must be learnt and interpreted with reference to the life of the present". This is not possible without a careful study of the vernacular literatures; and this might be illustrated by citing concrete examples. Very often we find references to Indian Kings and political events in ancient and mediæval Vernacular literature. And the tentative genealogies of the Chola, Pandya and Pallava dynasties, which were constructed solely from the inscriptional sources, have often been confirmed by a class of war chants like the Kalingathu Parani, Kulottunga Cholan Ula, etcetera, with which the vernacular literatures abound. This fact has been brought out very clearly by Dr. Fleet in Volume II of the Imperial Gazetteer of India. Some 35 years ago while excavating a large mound at Adi hanallur in the Tinnevelly District huge earthen jars containing human bones, iron implements of war, bronze and gold ornaments and stone utensils, were discovered covering an area of 114 acres. The villagers did not know the names of these jars, nor did they remember any traditions about them. Several conjectural interpretations, of course incorrect, had been current, until the publication of certain ancient Tamil works—Puram and Manimekala—when it was known that the custom of burying the dead in big jars, had been in vogue at a particular period in the Pandya country. The same might be said of *Virakkals* or the tomb-stones of the deceased warriors. There were several customs, now entirely gone out of use, but which have been handed down to us explained and preserved in the early literature of these races. In the district of Chittur we may find even to this day a large extent of jungle strewn with numberless Kistvaens. Their history is lost in antiquity and no antiquarian has yet explained as to what race these remains belonged. The unravelling of their history is anxiously awaited from the vernacular literature.

As for the second point, it may be urged that a language without a literature and that a literature without cultivation will gradually die or pass unnoticed into a different language. To understand the people correctly and to deal with them justly a good knowledge of their language and literature is desirable to the district administrative officers. It would therefore be a matter for the consideration of the most enlightened Government to see that these

vernacular languages do not lose their unity and individual existence. We may witness the case of Cymric, still spoken in Wales, but extinct as a spoken language in Cornwall, and only lingering in Brittany; other causes may delay the end, which must, however, come at last.

8. *Neglected by Government and Universities.*—But as the Hon'ble Mr. Subba Rao has said the other day in the Legislative Council, the encouragement of vernaculars has up to date not received sufficient attention at the hands of Government. Nor do the Universities seem to care much for them. Calcutta and Allahabad have thrown them overboard. Madras and Bombay have given a grudging recognition of their study up to the M.A. Standard. Punjab has its Oriental degrees but confined only to Sanskrit and Arabic; and even here no Indian has till now taken the M. O. L. degree in Sanskrit. Endeavours are being made in different provinces to encourage the vernaculars by starting *Sabhas*, *Sanghas* or societies. But the private enterpries of this sort will hardly be a success unless supported by Government and the Universities. Had it not been for the State patronage secured for it by Richelieu, the French Academy, which in the beginning had been a purely private society, could not have attained its present dignity and stability. The same might be said of the various learned societies and academies in England and Germany.

9. *Exemplified by Tamil.*—The present state of the vernaculars will be explained by taking the case of Tamil. It is the oldest vernacular in India and the most ancient of the Dravidian family of languages. It is the home speech of nearly twenty millions of His Majesty's loyal subjects in India; and it possesses an extensive literature dating back from at least the first century B. C. And as Bishop Caldwell justly observes "it is the only vernacular literature in India which has not been contented with imitating Sanskrit but has honourably attempted to emulate and outshine it. In one department at least, that of ethical apophthegms, Sanskrit has been outdone by Tamil". The Tamilians of hoary antiquity had had the honour of maintaining commercial intercourse with the ancient Egyptians, Greeks and Romans, and the honour of developing first a separate alphabetic system quite independent of the North Indian alphabets from the 7th or 6th century B. C. A good portion of its extensive literature preserved for ages on palm leaves had long ago been consumed by fire and white-ants. Some had become a prey to the vandalism of the ruthless Mussalman hordes from Central Asia. And such as had escaped these destructive agencies remained locked up in the dingy cellars of the lascivious *Mathādhipatīs* and in the thatched huts of the penniless pandits without being able to see the light of the day until the indefatigable Mahāmahopādhyāya Swāminātha Aiyar of the Madras Presidency College came to their rescue. He has published some of the most valuable ancient works at an enormous expense. The demand for these publications is not great and the learned editor has incurred much pecuniary loss, though he received donations from the zamindars and from gentlemen interested in the resuscitation of Tamil literature. There is still a good deal to be done in this direction.

10. *A warning to students of Tamil literature.*—Critical and scientific study of the Tamil language and its literature has not yet been undertaken. Innumerable traditions and facts of extreme ethnological interest might be found in the most ancient works of this language. A correct understanding of these will doubtless help the Indian epigrapher or archæologist in the study and the correct interpretation of his materials. During the last century Sir W. Elliot, Burnell, Caldwell, Pope and other scholars did the pioneer service in this extensive field. Their labours remain to this day as monuments of patient research and acute scholarship, but they require considerable revision and modification in the light of the recent advances in the domain of epigraphy and comparative philology. Had this task not been taken in hand immediately by competent students, the errors they have committed and their gratuitous hypotheses are on account of their "great names" surely to be taken for 'settled facts' by later Oriental scholars. Dr. Grierson, Mr. Vinson, Mr. Irvine, Mr. Cust and other Western scholars have already fallen into these snares and pitfalls by implicitly taking spoonfuls of unverified facts from the oceanic works of the above Orientalists.

11. *Why Tamil is not studied.*—Of course, Tamil is not studied by European scholars with so much zest as they have in Sanskrit, simply because it is not philologically connected with any of the Indo-Germanic languages, and its literature is not so extensive and varied. Tamil is a living language and as the best and the most cultivated type of the Dravidian group, has its own charm and importance. Yet it has found no adherents in Europe—probably with the exception of Mr. Julien Vinson in France—as it happens to be the home speech of a Turanian race or of the so-called dark complexioned, broad-nosed, dolicocephalic Dravidians of Sir Herbert Risley. Even Mr. Vinson does not appear to have taken any deep interest in its study like Bishop Caldwell or Dr. Pope. He is partially justified as Tamil is the home speech of a handful of French subjects in India. Germany has no settlements in India and its scholars have no interest at all in the Indian vernaculars.

12. *Tamil not encouraged by the Madras University.*—It is a matter for much regret that even the University of Madras has not done anything by way of encouraging the study of the Dravidian literatures. It has either made their study optional or neglected them altogether by only substituting vernacular composition in the curricula for its examinations. Within the past 25 years the Madras University has produced only 5 M.As. in Tamil, 4 in Telugu, 3 in Canarese, and 3 in Malayalam or 15 in all the Dravidian languages out of the 250 candidates who came out successful in the M. A. examination since the foundation of the University in 1857. And it is true that after the model of the Punjab University Madras has quite recently instituted Oriental titles for the encouragement of classical and vernacular studies; but not a single candidate has up to date presented himself for any of these title examinations owing to the severity of the standard, which is the distinguishing feature of all the examinations of this University.

13. *How to encourage the Vernacular studies.*—The encouragement of the important vernaculars by Government may take the following forms:—

(1) the award of prizes and medals to the deserving students of the Universities;

(2) the patronage of rare and valuable works published by reputed Indian scholars; and

(3) the offer of grants-in-aid to literary societies or institutions like those at Benares and Madura.

We shall take once more the case of Tamil. Before his death, which took place in 1907 at Oxford, Dr. Pope had collected vast materials for the compilation of an encyclopædic dictionary of the Tamil language and requested the Government of Madras to render him pecuniary assistance for its publication at the Clarendon Press. The Madras Government promised him a subsidy of Rs. 30,000. In the meanwhile the Secretary of State refused to sanction the above grant on the ground that it should be published in India and under the editorship of competent native scholars. The Tamil academy at Madura have taken in hand the preparation and publication of a similar *magnum opus*, the first volume of which has already been published. Such an undertaking deserves to be encouraged and patronized by Government.

14. *Selection of professors and lecturers.*—Regarding the selection of professors and lecturers for the teaching of Oriental languages some hints may be given here. Good Pandits and Maulvis will do very well for the Indian vernaculars at least up to the Matriculation Standard. And after that stage selection should be made from the Vernacular M. As. of the Indian Universities. When we come to the selection of professors for the Indian classical languages difficulties crop up. Our reasons for giving preference to Indian scholars have been indicated in the above pages. Indians, especially the Bengalis, are very sensitive folk; and they resent being taught their sacred language, Sanskrit, by European professors, anymore than an English student at Oxford who would not like an Indian giving him lessons in English literature. Some twenty years

ago when the Sanskrit chair at the Presidency College, Madras, had fallen vacant after the retirement of Dr. G. Oppert, the Government of Madras strongly recommended the appointment of Dr. Hultzsch of Vienna for the vacant professorship. But there had been so much protest from the Indian public against the Government's proposal, that the Secretary of State thought it politic to appoint an Indian scholar for that post. Recently there was another case in connection with the principalship of the Sanskrit College, Calcutta.

15. *Scholars for the Archæological Department.*—Lastly we may say something about the selection and training of candidates for the epigraphical and archæological work. For epigraphy Indians have greater facilities than Europeans just emerged from an English college, on account of their intimate knowledge of the Indian language, literature, history and traditions; but they require only some preliminary training in the Western methods to enable them in the correct interpretation of their lithic or metallic records. The labours of Indian scholars like Drs. Rajendra Lal Mitra and R. G. Bhandarkar and Rai Bahadur Venkayya and a host of other gentlemen too numerous to mention should countenance our view. And as a matter of fact most of the European epigraphists and European Orientalists in India have received material assistance in their researches from notable Indian scholars, *Pandits* and *Maulvis*.

Now the archæological work consists (1) in the collection of material records of antiquarian value; and (2) in the right interpretation of the material documents so collected. The first is rather a difficult task as it requires some special training, skill and practice in the work of excavation, besides a modicum of acquaintance with geology, architecture and pre-historic ethnology. And for the second a thorough insight into the ancient literature and traditions of the tract under operation is absolutely necessary; and this is possible only for Indians as already shown in these pages. "It is supposed sometimes, by those unfamiliar with the subject, that archæological evidence is so doubtful or so slight that it cannot be relied upon, and is not to be compared with the certainties of legal proof". But it is not so. The material history is far more important than the written record as a whole. But the amount of knowledge of miscellaneous subjects, skill and patience that it demands is so difficult to be acquired by ordinary students, that it has given room to the currency of the above mistaken view concerning archæological evidence. It is not, therefore, always possible to secure the services of expert archæologists like Professor Petrie or Mr. Gardner, and it is only the second rate or even the third rate men that we get from Europe for the pay we offer them. This is one of the reasons why we have not as yet obtained any tangible and definite results from the combined labours of the provincial archæologists notwithstanding their continued work during the past 25 years. During this period no excavations on a large scale were undertaken. Dr. Stein's work in Kotan is a solitary exception. We are now almost at the place where Dr. Burgess and Colonel Cunningham left us some quarter of a century ago. The complaint of Mr. Jackson that nothing has yet been done in archæology appears therefore well grounded. What the Indian public would respectfully suggest in this matter is that the present system of scholarships should be continued for some years to come; and that the period of training should be at least two years. Further, the sites of excavation that might be carried on every year in some province or other under the direction of experts should be utilized as training schools for these candidates, who would thereafter be in a position to work independently in other provinces of India whether for Government or for private societies.

Dr. Ross' note on Mr. M. Srinivasan s note.

The note bears evidence throughout to that haste in preparation to which the writer apologetically alludes in his covering letter. It is often very difficult to grasp the point which the writer wishes to make. I will try to deal with the note paragraph by paragraph.

Paragraph 3.—The point of this paragraph seems to be that the study of the Sanskrit and Arabic, though a good enough occupation for European savants, is not really a fitting pursuit for Indians, who, if they must go outside the modern sciences, should turn their attention rather to the *vernaculars* of India, which are dying out from want of encouragement.

Paragraph 4.—I must confess I have been able to make very little out of this paragraph. It, however, contains one good quotation from Dr. Caldwell, namely:—"the historical spirit, the antiquarian spirit and to a degree even the critical spirit are developments of modern times." One might go still further and say they were like the new sciences the invention of the West. And I would ask the writer why Indian linguists any more than scientists should be ashamed to seek guidance from the West?

Paragraph 5.—In dealing with the selection of the State scholars, the writer seeks the remedy, as I think; in the wrong quarter. He would eliminate the Maulvi and the Pandit, and send the graduate to Europe. My proposal is to send no one to Europe but to give the Maulvi and Pandit training in India under European guidance. What he says against Pandits proceeding to Europe is to the point.

Paragraph 6.—I cannot at all agree with the writer about the period of tenure. He places Oriental research on a level with the obtaining of an ordinary degree, which is to mistake the meaning of the word research altogether. Two sentences stand out prominently and hardly call for comment. "Despite the exaggerated importance of the Occidental methods in the study of Oriental languages *the Indian public* (!!) do not believe that there is so much in them as to engage a student's attention for more than two years, provided he has had already a sound preliminary education."

The argument that because men like Prinsep, Beames, Bühler, Oppert and others were not trained as Orientalists in Europe, therefore 18 months' training will suffice for an Indian is extraordinarily abstruse. Besides the conditional *sound grounding* is precisely what the ordinary graduate lacks!

Paragraph 7.—All that the writer seems to demonstrate is that Tamil (like Arabic and Persian) is a living classical language: that is, a vernacular with an ancient literature.

Paragraph 8.—I do not quite understand what the writer means by saying the Calcutta University has thrown the vernaculars overboard. On the contrary more attention is paid to the vernaculars under the new regulations than was ever paid in the past; but in paragraph 12 the writer does not seem to regard *vernacular composition* as an encouragement.

Paragraph 12.—This paragraph, like most of its predecessors, leads one nowhere.

Paragraph 13.—The Government of Madras will no doubt patronise the new Tamil Dictionary. As a matter of fact, although the final word has not yet been spoken on the Dravidian languages, a great deal of scholarly work has been done in the field and the most liberal Government patronage has been bestowed on their works.

Paragraph 14.—This is perhaps the most important paragraph of the note. It is strange that the Muhammadans should prefer to have a European Principal at the Calcutta Madrassa and Professor of Arabic at Aligarh. I don't personally believe the objection is well-founded, but rather regard it as somewhat artificial. Dr. Cowell, when Principal of the Sanskrit College, was as fine an ornament of learning as Calcutta has ever had as a resident.

Paragraph 15.—The assertion that Indians have greater facilities on account of their intimate knowledge of Indian history conflicts with what the writer has said above on the subject of history.

"The host of other gentlemen too numerous to mention" has been well-nigh exhausted by the mention of these three names.

On the training of Indians for the Archæological Department nothing new is suggested by the writer except perhaps the practical course in excavation.

C. (3) Note by Rai Bahadur Sarat Chandra Das on Arabic, Persian and Sanskrit.

Having been drafted to the Committee of the Central Oriental Institute, I had not the opportunity of taking part in the discussion of the Language Tests Committee, nor of seeing the conclusions arrived at by the Committee. If it is not too late, I would beg that the following note be put on record :—

> "It was the opinion of the Members of the Conference that the High Proficiency Examination should remain purely linguistic, but that the Degree of Honour should be a test of critical knowledge in the Classical Languages of India. I am emphatically of the same opinion."

A.—Sanskrit.

1. I think the curriculum for the High Proficiency is too easy; it prescribes now the Hitopadeça and the first nine cantos of the Raghuvamsa; I consider this too little and too easy to be mastered, if the time-limit fixed for this examination be taken into consideration; and the reward consequently is too easily obtained. A little more, not too much, should be prescribed. With somewhat more text to learn, the candidate would be prepared to study with more facility for the Degree of Honour. I am not prepared to give any suggestion as to what texts should be prescribed in addition to the two already given in the curriculum. The Committee Members might consider this question.

2. The same remarks apply to the Degree of Honour. The Degree of Honour for Pali is more difficult than for Sanskrit. Besides the texts already prescribed (1st and 2nd Adhyāyas of the Rig Veda Samhita, Cantos I—VI and XI—XVIII inclusive of the Kirātārjuniya; Sakuntala Nātaka), something more of the classical literature ought to be prescribed; there is, I think, quite enough of the Veda. There ought to be also a paper set on Sanskrit literature and perhaps an easy one on comparative Philology, as well as another on the History of India before the Mahomedan Period.

3. I should particularly insist on the manner in which the examinations are now conducted; they are merely a test of retentive memory, such as encourage cramming pure and simple for the time being, to the obvious detriment of a solid study. For instance: some of the questions go too much into particulars; to ask a man to conjugate a certain root in two or three of the several aorists, and other similar questions, are merely a memory test and an incitement to cramming. The questions, while more general, should be contrived so as to test the candidate's knowledge in a critical manner. This last remark would perhaps apply more to the Degree of Honour than to the High Proficiency, although it might be applied also, in a less degree, to the latter. Again, a really too great deal of importance seems to be attached to Sanskrit composition; this exercise in itself is no doubt valuable, but it is not the only and infallible test of real scholarship; in the papers set by some examiners, composition or translation preponderates, to the vexation of the Western candidate, who studies the language, not to write it, but to read and understand it thoroughly.

4. The examinations should be conducted on more rational lines, and Government ought to expect, at least from the candidates sitting for the Degree of Honour, a critical, not an empirical, knowledge of the Indian Classical Languages.

ERRATUM.

PAGE 93.—The letterpress under the title *Note by Rai Bahadur Sarat Chandra Pas on Arabic, Persian and Sanskrit* should figure under the title *Note by Mr. Duroiselle on the Examination for the Degree of Honour in Sanskrit and Pali,* and *vice versa.*

C. (4) *Note by M. Duroiselle on the Examination for the Degree of Honour in Sanskrit and Pali.*

Examinations in classical languages—

(a) Practical side.

(b) Academical side.

There is only one classical language in India and that is Sanskrit. Persian and Arabic have somehow or other been recognised as classical languages, although neither of them has any claim to be classed as such.

Arabic.

In the first place Arabic is not a classical language in India. The vernaculars of India are not indebted to Arabic to such an extent as they are to Sanskrit. Urdu, miscalled Hindustanee, is the only vernacular which is indebted to Arabic. In the second place Arabic is still a living language like Persian and Italian. For diplomacy, Arabic should be studied by Europeans. But India has no interest in the Arabic speaking countries. The only interest which India has in an Arabic speaking land is that of Aden. But that interest is merely microscopic compared with macroscopic Sanskrit. It may be argued that encouragement should be given to Arabic, because the sacred scriptures of the Musalmans are all written in that. This argument will hardly carry much weight when we bear in mind that Hebrew is not studied by any large number of students in European and American Universities, although the Old Testament is written in it. Encouragement to Arabic is given by Turkey, Egypt and Morocco. So there is no fear of its dying. It is in the full swing of its youth. On academical considerations greater encouragement should be given to its study than what it now receives from the hands of Government, because it would make a Mahomedan love his religion more than when he was innocent of it (Arabic).

Persian.

It has no practical side in this country. As to its academical side:—In Indian Universities Persian is classed among the classics and consequently it is ranked with Latin, Greek and Sanskrit. Whatever may be the claims of Persian as being a classical language, it is a fact beyond dispute that it is more easy to acquire a sound knowledge of Persian than that of other classical languages. It is yet not a dead language in which Firdausi and Omar Khyam wrote and is still spoken in Persia, Afghanistan as well as in polished circles of India. It is a modern language and it is a grave injustice to call it anything else. The students of Sanskrit, Latin and Greek are certainly at a disadvantage when they have to compete with the student of Persian which in India is considered to be at par with other classical languages. The students of Sanskrit and Greek have to master the intricacies of a language which has long ceased to be spoken and requires attention to every sentence, nay to every word.

Persian, which is neither the language in which any original scripture was written nor the tongue in which a Socrates or a Shankaracharya spoke, has very little influenced the progress of the world. In this language no Budha or Krishna spoke. Zoraster spoke in the Zend nor is it the language which imparted thoughts that have stirred the whole world or made histories. In Persian every test of a classical language fails and these facts again drive one to say that it is rank injustice to classify it with the classical languages though its proper place would be with the modern languages. Many Hindu students take to the study of Persian, because the course prescribed in Persian for the University Examinations is much shorter than that of Sanskrit. In the Allahabad University, at any rate, the student who takes Persian as his second language for the B. A. Examination has to buy only one book for Rs. 3 containing some 300 pages, while the Sanskrit student has to buy some 5 books worth at least some Rs. 12 and his whole course covers more than 700 pages (grammar and Mahabharat included). The preference shown to the study of Persian is, therefore, a distinct discouragement to the study of Sanskrit. And what holds true of Persian holds true also of Arabic in certain respects. Though

logically Arabic and Persian should be treated as modern languages or vernaculars and the same encouragement be accorded to them as to the vernaculars of this country or to the modern languages like the French, German and Italian in English and American schools, yet the Koran being in Arabic I should differentiate its study from that of Persian.

SANSKRIT.

Languages derived from Sanskrit :—

(1) All the vernaculars of Northern India, Guzerattee, Maharattee.

(2) Baluchi.

(3) Pushtoo.

Even Persian, which although it is the language of countries that have accepted Islam, has more affinity with Sanskrit than with Arabic.

(4) Magadhi, miscalled Pali, the classical language of the Buddhist. Sanskrit literature has greatly influenced the modern vernaculars of India, both Aryan and Dravidian. It has also influenced the literature of countries outside India, Ceylon, Siam, Cambodia and Burma.

While encouragement is largely* given to Arabic and Persian, very little stimulus is afforded to Sanskrit, the language in which are embodied the thoughts and aspirations of one-fifth of mankind. Being the mother of Magadhi it is no less a classic of the Buddhists than of the Hindus in India. Tibetan literature, which is as old as Arabic, is entirely based on Sanskrit.

For reasons stated above, I am of opinion that Sanskrit should occupy the same position in the curriculum of studies in Indian Universities and schools as do Latin and Greek in European and American ones.

SANSKRIT.

The study of Sanskrit has been systematically neglected by Anglo-Indian officers since the days of Macaulay. Since 1894 military officers do not appear in any examination in Sanskrit, because no rewards are granted to them for passing in that language. To encourage the study of Sanskrit it is necessary to restore the old regulations under which military officers were eligible for honorariums for passing in Sanskrit. It is rather late in the day to dilate upon the importance of Sanskrit. Its importance will be recognised for the following reasons.

"There are three principal points in which the study of a dead language may be of great importance, *viz.*, if it furnishes materials for history; if it forms the basis from which living languages have sprung; and if it has special bearing upon the science of language.

* * * * * * *

According to these antecedents, it would be easy to judge of the claims of Sanskrit to a more or less extensive study. * * * * *

The influence of Sanskrit on the development of most of the present languages of India, is infinitely greater than that of Latin has ever been on the Italian. The Sanskrit supplies the greater number of roots; and it is in many cases impossible to know the meanings of the words without reference to Sanskrit. * * * *"——C. R., Vol. XV, pp. xi, etc.

	Rs.
* Honorarium given for Degree of Honour in Arabic	5,000
" " " " Persian	4,000
High Proficiency in Arabic	2,000
" " Persian	2,000
High Standard in Arabic	800
" " Persian	500

C (5) Extracts from a note by Dr. Ross on the study of languages.

* * * * * * * *

Examinations in Classical Languages.

In conclusion I would ask permission to advert to a very important topic which has not been touched on in the correspondence now under consideration; I refer to the High Proficiency and Degree of Honour examinations in the classical languages.

In my opinion the existing rules are defective in three respects, namely:—

(1) That the same officer may take any languages he likes among those recognised and earn rewards for them all.

(2) That the examination is purely linguistic.

(3) That the text-books are unsuitable.

(1) Under the existing regulations it is quite possible for an officer who has taken the Degree of Honour in Sanskrit, to present himself for the Degree of Honour in Arabic, irrespective of the length of time intervening between the two tests.

So long as it is possible for a man to indulge in this form of pot-hunting, we incur a grave risk of wasting public funds.

Sanskrit and Arabic are poles apart, and it is quite obvious that a man who passes in both is more interested in the reward than in the languages.

Our object in giving handsome rewards for passing in the classical languages is to encourage officers to make themselves closely acquainted with the literature and beliefs of the Hindus, Muhammedans or Buddhists as the case may be: and to place themselves in more sympathetic relations with the people among whom they pass the days of their service.

However, it is not so much the fact that a man may take the Degree of Honour in such widely divergent languages as Sanskrit and Arabic that I complain of—for there can be very little harm in a man doing this if he is able—but rather the circumstance that there is nothing in our system which encourages an officer to continue his studies in any language after he has passed his examination.

Thus the officer who goes up for the Degree of Honour in Sanskrit has his brain full of words, and the purport of his text-books at his finger ends: but having passed there is little to induce and nothing to compel him to prosecute his studies any further. *And if he does not do so I maintain the Rs. 5,000 is thrown away.* By the end of five years he may have forgotten even the alphabet of the language. I should of course not object to a man taking up Persian after passing in Arabic—or Sanskrit after passing in Pali or *vice versâ*.

On the other hand there is every inducement for him to drop Sanskrit, to take up Arabic and to earn another Rs. 5,000.

It seems to me therefore that our regulations should be so framed that an officer be encouraged to present himself *at fixed intervals* for further examinations either in (*a*) the same language or (*b*) in some kindred language.

(2) In my opinion the gravest defect in our classical language tests is that they are purely linguistic.

This is more or less inevitable in the case of the vernacular tests, as so much time has to be devoted to acquiring colloquial proficiency—but why limit the classical tests to proficiency in translating from Arabic into English and *vice versâ*?

It would be immensely to the advantage both of the officers and of the State if we included in the High Proficiency and Degree of Honour tests in classical languages a certain amount of history, literature and religion.

This innovation would entirely change the character of the examination, and render it attractive to many officers who are not prepared to spend their leisure merely in cramming up the difficult prescribed tests: and practising the tricks of translation with a native teacher.

For future distribution of marks I would in the High Proficiency give two-thirds for the linguistic test and one-third for the other subjects: while in the Degree of Honour (which should only be open to officers who have taken the High Proficiency) I would distribute the marks equally over the four subjects.

Thus for the High Proficiency and Degree of Honour we should demand :

In *Sanskrit*—

(*a*) Language test.
(*b*) Hinduism.
(*c*) Indian History.
(*d*) Sanskrit Literature.

In *Pali*—

(*a*) Language test.
(*b*) Buddhism.
(*c*) History of India.
(*d*) Pali Literature.

In *Arabic*—

(*a*) Language test.
(*b*) Muhammadanism.
(*c*) History of Islam.
(*d*) Arabic Literature.

In *Persian* cum *Arabic*—

(*a*) Language test.
(*b*) Muhammadanism.
(*c*) History of Islam.
(*d*) Persian Literature.

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D.—Appendices bearing on the fourth day's Proceedings and the Report of the Committee on Museums.

D. (1).—Resolutions passed by the Museum Conference of 1907.

I. That the systematic exchange of duplicates and of reproductions of unique specimens between the Indian Museum and the Provincial* Museums would be beneficial to both from a scientific and an economic point of view.

II. That in order to ascertain the wants of the different Museums as regards duplicates and reproductions, the Superintendent of the Indian Museum should have opportunities of consulting with the officers of the Provincial* Museums from time to time.

III. That lists of duplicate specimens available for distribution in the various museums should be circulated.

IV. That, in order that these proposals should be carried out, it is necessary that there should be a considerable increase in the expert staff of the central museum at Calcutta and in the skilled subordinate staff both of the Indian and of Provincial Museums.

V. That as the qualities and training necessary for subordinates who have the sorting, cataloguing and distribution of specimens cannot be gauged by the ordinary standard of examination, Directors of Public Instruction in India should be informed of the qualifications necessary for the work and of the prospects of the boys fitted to undertake it, and that selected candidates for the posts in the Provincial Museums should undergo a period of training in the Indian Museum.

VI. That taxidermists for the Provincial Museums should be trained in the Indian Museum, and that an expert taxidermist should be employed from Europe or America and attached to the staff of the Indian Museum in order that he might both do the work of that institution and supervise the training of the provincial men.

VII. That in order to assist the Indian Museum in its survey of the fauna of India, local museums shall give what assistance they can, and that the Superintendent of the Natural History Section shall be asked to draw up and circulate a statement of the special requirements of the museum.

VIII. That in order to interest recognized authorities on natural history, archæology and other subjects in the different provinces they shall be given a definite position on the staff of the museums by their appointment as honorary officers.

IX. That the "Records" and "Memoirs" of the Geological Survey shall be the recognized official medium for the publication of scientific geological work in India, the "Records" and "Memoirs" of the Indian Museum for that of zoology and the publications of the Botanical Survey for that of botanical work, the "Records" in each case being devoted to shorter papers and notes, and the "Memoirs" to more detailed monographs.

X. That in every case the size of the "Records" shall be super royal octavo ($11\frac{1}{2}'' \times 7''$).

XI. That in the "Records" each paper shall commence on a separate page.

XII. The Conference consider it desirable that the publications on art—pure and industrial—made in India should be unified. The publication should take the form of a serial edited and conducted in a way similar to the Memoirs of the Geological Survey, Zoological, Botanical and Archæological departments.

* The word "Provincial" is understood to include Presidency and State Museums.

XIII. That the Provincial monographs on Industrial Arts and the Technical Art series published by the Survey of India should be absorbed. From the serial extra plates might be easily struck off for the use of Schools of Art and for other purposes.

XIV. The Conference believe that the present system, by which the Provincial Governments are asked to write monographs on specified subjects, cannot much longer continue, because the subjects common to most of the provinces have now been exhausted, and further the Conference believe that the Technical Art series find a far more extensive sale among European visitors to India than among the class for whom it was intended. The class to which these visitors belong would be more easily reached by a serial than they are by the present publication, while the artisans should be reached by pattern books through the Schools of Art. The serial would form the basis from which the designs of the pattern books should be taken.

XV. That all zoological types in India shall be deposited in the Indian Museum, but that the Superintendent of the Natural History Section shall be empowered, with the consent of the Trustees, to transfer to the British Museum (Natural History) such entomological "types" as may be, in his opinion, in danger of destruction owing to the climate.

XVI. That all palæontological "types" shall be placed in charge of the Director of the Geological Survey, and all botanical "types" in that of the Director of the Botanical Survey.

XVII. That in each case either a duplicate, a drawing or photograph of the type shall be sent to the institution from which the original specimen was obtained, and that the "type" itself may be lent for scientific examination to this or other institutions if it can be sent with safety.

XVIII. That it would be useful that lists of types should be published periodically.

XIX. That all specimens received at any museum shall be entered in a general register as expeditiously as possible and that the register shall be divided into volumes representing the main sections of the collection in such a way that the ordinary clerk can appreciate the difference between these sections at sight and with no possibility of confusion. The following eight headings were approved as being suitable for the collections of a Provincial Museum :—

1. Archæology and Epigraphy.
2. Coins and Medals.
3. Art and Ethnology.
4. Economic Products.
5. Geology.
6. Plants.
7. Animals.
8. Books, Maps and Manuscripts.

XX. That the Conference expressed their approval of the scheme for splitting the Indian Museum into sections as proposed by the Trustees and were of the opinion that the principles involved were the best so far as the central museum for India was concerned.

XXI. Dr. Annandale and Mr. Burkill were requested to incorporate their remarks on the subject of the preservation of specimens in a note and to circulate them to the different museums. They were also requested to conduct systematic experiments on the effect of naphthaline in preserving specimens of different kinds from the attack of insects.

XXII. That the provincial museums of India should in the main confine their scope to the presidency, province or state in which they are situated.

XXIII. That in the opinion of the Conference, it is desirable that in every province or state there should be but one Government or State public museum.

XXIV. That the officers of every provincial museum should have direct access to a good reference library, and that this library should, whenever possible, be connected with the museum.

XXV. That the preparation of guides and catalogues is eminently desirable provided that such works can be prepared by the officer in charge or by some competent authority. That the issue of guides in the vernacular languages is quite unnecessary.

XXVI. That each member of the Conference be asked to send to the Secretary for distribution and consideration an abstract statement of the financial position, needs, prospects of the Museum he represents, and sources of the funds on which the Museum depends.

XXVII. That the Conference approve the proposal of the Committee of the Lucknow Museum to dismantle the collection of Botanical specimens at present exhibited in that Museum, but recommend that the specimens should not be destroyed, dispersed or sent elsewhere until the Reporter on Economic Products, who will be able to visit Lucknow in a few months, has had an opportunity of inspecting and reporting upon them.

XXVIII. That a Conference be held triennially.

XXIX. That a standing committee be appointed to make arrangements regarding future Conferences and to advise on Museum matters.

XXX. That the standing committee take steps to ensure that bodies interested in Museum matters shall be represented at future Conferences.

XXXI. That the standing committee consist of five members.

XXXII. That the standing committee consist of Messrs. T. H. Holland, E. Thurston, Percy Brown and of the Superintendents of the Natural History and Industrial Sections of the Indian Museum, and that they shall have the power to fill vacancies that may occur in the membership of the committee.

D(2). Information supplied by Dr. Vogel regarding Museums in India.

(The following information has been kindly supplied by Dr. Vogel. An asterisk against the name of a Museum indicates that the institution is in some way connected with the Archæological Department.)

A.—IMPERIAL MUSEUM. 1. INDIAN MUSEUM,* CALCUTTA.

Management. Managed by a committee of seventeen Trustees, including the Director-General of Archæology, who is in charge of the Archæological Section.

Personnel. 2. The personnel of the Archæological Section consists of an Assistant Superintendent on Rs. 300—25—500 per mensem, a Gallery Assistant on Rs. 75—5—100 and a temporary establishment (not yet sanctioned).

Sections besides Archæology. 3. Natural History, Geology, Arts, Industries, Economical.

Archæological collections. 4. Sculptures from Bharhut, Gandhārā, Mathura, Sārnāth, Bihār, Java, etc. Inscriptions on stone from different parts of India. Coins. Minor antiquities.

Annual outlay. 5. Up to recently the Archæological Section was placed under the Superintendent, Natural History Section. No separate account was kept for the Archæological Section.

6. The exhibits are mostly labelled. A catalogue of the sculptures in two volumes was published by Dr. J. Anderson in 1883. A supplementary catalogue of sculptures by Dr. Bloch is now in the Press. The pre-Muhammadan coins have been catalogued by Mr. Vincent Smith and the Muhammadan coins by Mr. Nelson Wright. A third coin catalogue is still to be compiled. The inscriptions have not been catalogued. A complete catalogue of the sculptures is needed. Labels and Catalogue.

7. The Director-General of Archæology submits a report on the Archæological Section at the General Meeting of the Trustees in August. Report or bulletin.

8. The Archæological Section has a Reference Library of works on Archæology. Reference Library.

B.—Provincial Museums. 2. Government Museum,* Madras.

Managed by the Superintendent under the orders of the Government of Madras. Management.

2. Wholetime Superintendent (Dr. J. R. Henderson) on Rs. 500—50—800 who is also Principal Librarian, Connemara Public Library, and Director, Marine Aquarium. Personnel.

Permanent establishment :—Personal Assistant and Sub-Librarian, Connemara Public Library, on Rs. 100—10—200, First Assistant at Rs. 60—2—80, 2nd Assistant at Rs. 35—2—55, Writer at Rs. 30—1—40, Assistant Writer at Rs. 20—1—25, Herbarium Keeper at Rs. 100—2—120, Senior Taxidermist at Rs. 30—½—35, Second Taxidermist at Rs. 20—½—25, 26 peons at 1 (Rs. 15), 2 (Rs. 12), 1 (Rs. 11), 2 (Rs. 10), 4 (Rs. 9), 10 (Rs. 8), and 6 (Rs. 8—¼—10), respectively.

Permanent non-pensionable establishment :—3 gardeners at (Rs. 7½), (Rs. 7) and (Rs. 5) respectively, 5 night-watchmen at Rs. 7 each, 3 sweepers at Rs. 4 each, 1 watchman (feeder of live animals) at Rs. 7, and four other menials.

Establishment for the Connemara Public Library :—3 attendants at Rs. 25—$\frac{13}{24}$—30, Rs. 15—½—20 and Rs. 12—½—15, respectively, 2 peons at Rs. 8 each, 1 sweeper at Rs. 4 (non-pensionable).

3. Seven (Botany, Mineralogy, Natural History, Economic, Arts, Industries and Ethnological.) Sections besides Archæology.

4. A general collection of South Indian objects of Archæological interest including :—Copper-plate grants, sculptured stones and figures, Amarāvatī marbles, and relics from the ruined Buddhist stupa at Bhattiprolu, coins, bronze and copper images, prehistoric implements, pottery, etc., etc. Archæological collections.

5. Rupees 38,210 (average of 3 years ending 1908-09), met from annual grant made by the Local Government under Budget head 26-D., Scientific, etc., Departmental—Provincial Museums. Annual outlay.

6. Many of the exhibits are labelled but there is no general catalogue of the Archæological collection. A catalogue of the prehistoric antiquities was published in 1901, and a catalogue of the Bruce-Foote prehistoric collection is in preparation. Labels and Catalogue.

7. Annual report submitted to Government and published. Bulletin issued occasionally. Report or bulletin.

8. Connemara Public Library. Reference Library.

3.—Victoria and Albert Museum. Bombay (Municipal).

Management.

Managed by the Curator and Secretary.

Personnel.

2. Curator Mr. C. L. Burns (not wholetime) on Rs. 200, Assistant Curator and Assistant Secretary at Rs. 75—5—100, 1st Museum Assistant on Rs. 50—3⅓—60, 2nd Museum Assistant at Rs. 50—60, 3rd Museum Assistant at Rs. 25—3—40. Temporary clerk at Rs. 25, Havildar at Rs. 15, 10 peons at Rs. 11 each, 2 Hamals at Rs. 10 each.

Sections besides Archæology.

3. Four (Natural History, Economic Products, Ethnology, and Geology).

Archæological collections.

4. The specimens in Archæology consist of plaster casts, stone carvings and wood carving.

(a) There are about 112 plaster casts taken from the temple of Ambarnáth near Kalyán, and a plaster cast of the casket recently found near Peshawar said to contain relics of Gautama Buddha.

(b) About 70 specimens of Gandhára sculptures, 2 stone idols of Hindu Gods, 2 stone slabs (one with inscription in cuneiform characters), 3 pieces of a pillar from Butcher Island carved by the Chinese (?).

(c) 50 specimens of wood-carvings from the ruins of an old Násik temple.

Annual outlay.

	Rs.
5.—Establishment	7,513
Pension contribution	8
Purchase of specimens	1,400
Purchase of books	500
Insurance	551
Maintenance of Museum garden	600
Contingencies	1,900
Tools and Plants	1,000
Annual repairs	413
Total ...	13,885

met from the grants annually sanctioned by the Corporation of the Bombay Municipality.

Labels and catalogue.

6. The exhibits, though not catalogued, are labelled and arranged in order, and care is taken for their preservation.

Report or bulletin.

7. An annual report is issued.

Reference Library.

8. A library containing books on Natural History, Art, Ancient History, Ethnology, Mythology, Archæology numbering about 700 volumes forms a portion of the Museum.

4.—*Provincial Museum, Lucknow.

Management.

Managed by a Committee of Management presided over by the Commissioner of the Lucknow Division, *ex-officio*.

2. Wholetime Curator (1) (Mr. G. D. Ganguli) on Rs. 300, Head Clerk on Rs. 50 with local allowance Rs. 5, Photographer and draftsman on Rs. 35—50, Librarian on Rs. 30, Second Clerk on Rs. 20, Botanical Collector on Rs. 15, Taxidermist on Rs. 25—35, carpenter on Rs. 18, 19 peons on Rs. 6—9 each, *farash* on Rs. 5, two sweepers on Rs. 5 each, 1 *Bhisti* on Rs. 5, 1 *Mali* on Rs. 7, 3 *Zenana* attendants receiving Rs. 2 each for their attendance on the 15th of every month which is set apart for the admission of *purda* women. Personnel.

3. Under the revised scheme sanctioned for the Museum besides Archæology and Numismatics, two other sections will be maintained, *viz.*, Zoology and Industrial Arts, the latter provisionally till the collections illustrating the industrial arts are transferred to a school of design which is now in course of formation. Sections besides Archæology.

4. The Archæological collections include epigraphical records, sculptures and objects of antiquarian interest found in different parts of the United Provinces (esp. Mathura) embrace different periods of Indian History from the 3rd or 4th century B. C. to the middle of the 18th century A. D. Archæological collections.

5. I—*Fixed establishment*— Annual outlay.

	Rs.
Curator's salary	3,600
Travelling allowances	550
Office establishment	2,160
Servants	1,572
Zenana attendants (including gharry hire) ...	84
Total ...	7,966

II—*Contingencies*—

Acquisition of specimens	1,200
Preservation of specimens	300
Library (purchase of books, periodicals, etc.) ...	1,130
New cases and furniture	700
Warm clothing for servants	90
Hot weather charges	150
Miscellaneous :—Water-rate for the buildings, service stamps, freight and carriage of goods, etc. ...	1,100
	4,670
Total ...	12,636

The whole of the outlay specified above is met by a grant by Government from the Provincial Revenues.

6. A large number of the Archæological exhibits bear labels which were prepared by a former officer of the Museum (Dr. Führer). They require revision. A catalogue for the section has been compiled by Babu R. D. Banerji of the Archæological Department. This work awaits publication after revision. Labels and catalogue.

(1) As the present Curator is due to retire, a new Curator on Rs. 300—25—500 will shortly be appointed. The Superintendent, Hindu and Buddhist Monuments, has hitherto acted as Honorary Curator for the Archæological Section.

Report or bulletin. 7. The Museum publishes an annual report.

Reference Library. 8. The Museum hitherto possessed a Reference Library, but under recent orders of Government it will soon be amalgamated with a public library which it has been decided to establish at Lucknow for the use of students of all classes.

5.—CENTRAL MUSEUM*, LAHORE. (PROVINCIAL MUSEUM, PUNJAB).

Management. Managed by a Committee of Management of the Victoria Jubilee Institute, Punjab.

Personnel. 2. Curator (G. A. Wathen, Esq., M.A., Officiating); Museum allowance Rs. 100, *Darogha* at Rs. 70—110, Head Clerk at Rs. 35—45, Librarian at Rs. 20—25, Taxidermist at Rs. 25—30, Carpenter at Rs. 30, Label-writer at Rs. 15—20, *daftri* on Rs. 10, head *farash* on Rs. 8, 6 *farashes* at Rs. 8 each, *Chaprasi* on Rs. 8, 2 *Chowkidars* at Rs. 7 each, *Mali* on Rs. 10, Assistant *Mali* on Rs. 7, *Bhisti* on Rs. 7, 2 sweepers at Rs. 6 each, show-watcher on Rs. 8.

Temporary establishment:—Lady Superintendent on Rs. 4, five female attendants on Re. 1 each.

Sections besides Archæology. 3. Art and Manufacture, Economic Products, Natural History, Minerals and Geology.

Archæological collections. 4. Graeco-Buddhist, Jain and Brahminical sculptures, inscriptions in Pali, Kharoshti, Arabic, Persian, Armenian and others in languages still undeciphered, coins, Tibetan objects, Prehistoric implements and antique jewellery.

Annual outlay. 5. The Government grant for the up-keep of the Museum is Rs. 9,200 per annum, which is utilised as follows:—

	Rs.	
Curator	1,200	per annum.
Establishment	4,000	„
Miscellaneous	4,000	„

The latter includes purchases of additions to the collections, books and journals, furniture, upkeep of garden, photographs, etc. In addition to this a sum of Rs. 180 per annum is contributed by the Lahore Municipality out of which Rs. 6 per mensem is paid to an extra sweeper and the balance is utilised for miscellaneous expenses.

Labels and catalogue. 6. (*a*) The cataloguing of the sculptures, etc., is in hand. A completely satisfactory catalogue cannot be made without the aid of the Archæological Department.[1]

(*b*) The catalogue of the coin collection exists in 5 columns and the coins added after its compilation are being catalogued by the Government Numismatist.

Report or bulletin. 7. The Museum issues an annual report.

Reference Library. 8. A library is attached to the Museum.

6.—PHAYRE POVINCIAL MUSEUM, RANGOON (2). (PROVINCIAL MUSEUM, BURMA.)

Management. Managed by the Revenue Secretary to the Government of Burma.

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(1) The Superintendent, Hindu and Buddhist Monuments, acts as Honorary Curator of the Archæological Section.

(2) The Museum can hardly be said to exist, as there is no building and all the exibits have been packed up and are stored away somewhere.

2. The Registrar of the Revenue Secretary's Office is in charge and receives an allowance of Rs. 50 per mensem. No Curator. A *durwan* on Rs. 12 a month is attached to the Museum. Personnel.

3. Ethnography, Natural History, and Economic Products. Sections besides Archæology.

4. Archæological collections cannot be specified, as the exhibits have not been labelled or catalogued. Archæological collections.

5. Rs. 300 for purchase of exhibits and Rs. 50 for miscellaneous expenditure. Annual outlay.

6. *Nil.* Labels and catalogue.

7. *Nil.* Report or bulletin.

8. *Nil.* Reference Library.

7.—Central Museum, Nagpur. (Provincial Museum, Central Provinces).

Managed by the Curator. Management.

2. The Honorary Curator (not wholetime) is employed as Economic Botanist in the Agricultural Department, Central Provinces. One clerk on Rs. 25, one custodian on Rs. 15, 3 peons on Rs. 9, 1 peon on Rs. 8, 2 peons on Rs. 7, 1 *Farash* on Rs. 7. Personnel.

(A temporary Archæological Assistant is now being employed for 3 months on Rs. 150 to catalogue the Archæological Section.)

3. (1) Woods, Fine arts and stone work, (2) Pottery, (3) Ethnological, (4) Brass and Metal-wares, (5) Arms and Ammunition and (6) Natural History. Sections besides Archæology.

4. The Archæological Section contains 127 sculptured stone images representing Hindu and Buddhist gods and goddesses, pillars and tombs. In addition to these there are 23 inscription plates. Archæological collections.

5. The expenditure incurred on contingencies for the year ending 31st March 1910 amounted to Rs. 1,908-11-10 and the expenditure incurred on the payment of salaries and travelling allowance amounted to Rs. 1,597-3-3 which were met from the Provincial grant for the year ending 31st March 1910. Annual outlay.

6. Most of the Archæolegical exhibits are labelled and a catalogue is being prepared. Labels and catalogue.

7. The Museum issues a report. Report or bulletin.

8. No Reference Library is kept in this Museum. Reference Library.

8.—*Peshawar Museum. Provincial Museum.

Recently taken over by Government from the Municipal Committees, Peshawar, and in future to be under the Public Works Department. Management.

2. The Superintendent, Archæological Survey, Frontier Circle, acts as Honorary Curator, Custodian at Rs. 60, *Jemadar* at Rs. 16, 2 *Chowkidars* at Rs. 10 each, sweeper at Rs. 7. Personnel.

3. The Museum at present contains nothing but antiquities with the exception of a few isolated articles, presented to it, for which no space is as yet available. Until an entire building is set apart for museum purposes no extension is possible, as even the Archæological collections are seriously crowded at present. Sections besides Archæology.

4. Gandhāra sculptures in stone and stucco presented by Mr. Pipon, a few inscriptions, a large collection of Gandhāra sculptures in stone and stucco recovered at Sahri Bahlol in the excavation of 1906-07, a small collection of stone sculptures presented by Major Rawlinson, two Museum cases full of stone sculptures Archæological collections.

presented by various people, a collection of Gandhāra sculptures in stone purchased by the Director General of Archæology in 1903, the sculptures and other antiquities found near Chārsadda in 1902-03 including one case of pottery, the extensive collection of sculptures recovered at Takht-i-Bahi in 1907-10.

Six illuminated Persian manuscripts with one illuminated Sanskrit manuscript and the old Matanni Dâk Bungalow book for the years 1875-1909.

The cabinet of coins, nine Moghul paintings, eight specimens of *papier maché*, one embroidered coat, tribal standards, miscellaneous old frontier arms, carved Kashmiri windows, earthen jar decorated in relief, a large collection of gems and various minor antiquities.

Annual outlay. 5. Rs. 1,236 per annum for the pay of the establishment and Rs. 1,616 per annum for contingencies are allotted by the Government of India in the Home Department out of Imperial Revenues.

Labels and catalogue. 6. The several cases are labelled, and a few of the individual sculptures, etc., but a great deal remains to be done. No complete catalogue as such has been prepared, as the Honorary Curator has found it impossible to do this work without assistance and in addition to his other duties. But an illustrated Handbook to the collections has been written by Dr. D. B. Spooner.

Report or bulletin. 7. No.

Reference Library. 8. Nothing worthy of such designation. The sum of Rs. 1,800 was put at the disposal of the Curator in 1907 for the purchase of books, and a certain number of the more important works have been secured. But not all the works originally ordered have even yet been supplied, as some were found to be out of print and very rare. That such works are expensive is obvious, and up to the present time the Museum cannot boast of more than the merest nucleus of a reference library. Indeed, this is one of the urgent needs of the Museum, particularly in view of the distance of Peshawar from any library centre.

9.—Quetta Museum. (Baluchistan Provincial Museum).

Management. Managed by a Committee of Management consisting of a President, eight Members, and an Honorary Secretary.

Personnel. 2. Honorary Secretary and Curator (Mr. J. W. N. Cumming). No whole-time Curator. Clerk at Rs. 50—5—100, Taxidermist at Rs. 40—4—60, peon at Rs. 12, bearer at Rs. 12.

Sections besides Archæology. 3. Four ((*a*) Zoology, (*b*) Economic and Agricultural Products, (*c*) Arts and Manufactures and (*d*) Geology).

Archæological collections. 4. Stone arrow-heads, beads, broken glass and pottery.

Annual outlay. 5. From provincial revenues.

Labels and catalogue. 6. Yes.

Report or bulletin. 7. No.

Reference Library. 8. Yes.

10.—Rajputana Museum, Ajmer. (Provincial Museum, Rajputana).

Management. Managed by a Committee of Management presided over by the Commissioner, Ajmer.

Personnel. 2. Whole-time Curator (Pandit Gaurishanker Ozha) on Rs. 220, *Farash* at Rs. 10, *Chowkidar* at Rs. 6.

Sections besides Archæology. 3. Arts section.

Archæological collections. 4. 41 inscriptions on stone and copper, 442 coins, about 250 sculptures including images.

5. Imperial Fund (Rs. 50 per mensem have been sanctioned by the Municipal Committee, Ajmer, as a grant to meet the Museum expenses). Annual outlay.

6. Labelling and cataloguing will shortly be commenced. Labels and catalogue.

7. Annual report is issued. Report or bulletin.

8. *Nil.* Reference Library.

C.—LOCAL MUSEUMS.

11.—BEZWADA MUSEUM. MADRAS PRESIDENCY.

(No information.)

12.—MUSEUM OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY, BOMBAY.

The Museum is managed by the Society. Management.

2. No separate establishment. The officers of the Library look after the contents. Personnel.

3. A large collection of geological and mineralogical specimens. Sections besides Archæology.

4. Inscriptions on stones and copper plates, stone images of gods and goddesses, pieces of sculptures, etc., a few miscellaneous articles making a total of about 500 exhibits. Archæological collections.

5. No outlay is incurred. Annual outlay.

6. The exhibits are numbered and catalogued and in some cases names of places from which they are received are painted on them. Labels and catalogue.

7. *Nil.* Report or bulletin.

8. *Nil.* Reference Library.

13.—ANTIQUARIAN MUSEUM, POONA.

The Museum is managed by the Superintendent, Archæological Survey, Western Circle. Management.

2. *Nil.* Personnel.

3. *Nil.* Sections besides Archæology.

4. 48 gold coins, 843 silver coins, 1,133 copper coins, 18 leaden coins, 19 mixed metal coins, 34 sculptured stones and images collected from time to time. 123 sculptured bricks from old sites in Sindh, 35 terra-cotta Buddhist sculptures from Sindh, 23 copper and brass images of Hindu pantheon of local interest, 3 copper-plate grants, 2 stone inscriptions, 3 plaster casts of copper-plate grants, 8 plaster casts of stone inscriptions, 290 plaster moulds of old coins, 16 old water colour paintings, 1 gilt wooden shrine containing the image of Buddha from Burma. 14 old Bijapuri Persian Sanads, 2 old Bijapuri Royal seals, a set of impressions of copper-plate inscription received from the Secretary of State, 1 wooden canopy presented by the Director-General of Archæology, 2 old candle stands, 2 pairs of old brass stirrups, 61 old stone implements, 2 old stones with zodiacal signs lent by the Government of His Highness the Nizam, old pottery beads. Archæological collections.

5. No specified outlay. Annual outlay.

6. The exhibits are labelled but not yet catalogued. Labels and catalogue.

7. It does not issue a report or bulletin. Report or bulletin.

NOTE.—The Committee of Management of the Society have agreed to recommend to the Society the handing over of its museum to the new Museum (The Prince of Wales') after it is established on a satisfactory basis.

Reference Library. 8. It possesses no Reference Library.

This collection also is intended to go to the Prince of Wales' Museum, but I have proposed that the Persian sanads and seals should be transferred to the Local Museum of Bijapur—[*J. P. V.*]

14.—Reay Industrial Museum, Poona.

The Reay Industrial Museum is not in working order, it is not possible therefore to give the details asked for. The Institution, known as Reay Industrial Museum, only holds a large number of old articles of various sorts—that were left unclaimed in the exhibition held in Poona some twenty years ago, after it was closed, or that were given to the Association. They were handed over to the Municipality by the person who had the management of the Industrial Association about the year 1895 along with the balance in their possession. The balance and other money collected then for the purpose of establishing a well-organised regular museum, has been invested in promissory notes. The question of establishing a regular museum is being considered by the Municipality.

15.—Bijapore Museum (Local).

Management. The Museum is managed by the Huzur Deputy Collector.

Personnel. 2. A wholetime Curator on Rs. 15 per mensem.

Sections besides Archæology. 3. The Museum is essentially antiquarian.

Archæological collections. 4. Inscribed slabs, Hindu and Jain images and carvings.

Annual outlay. 5. Annual expenditure on account of Curator's pay Rs. 180 and contingency of about Rs. 5 is met from the general revenue debitable to Public Works Department.

Labels and catalogue. 6. *Nil.*

Report or bulletin. 7. *Nil.*

Reference Library. 8. *Nil.*

16.—Victoria Museum, Karachi.

Management. Managed by a committee of four Municipal Commissioners annually appointed by the Karachi Municipality.

Personnel. 2. Curator (not wholetime) on Rs. 40, Skinner on Rs. 25, 2 peons on Rs. 12 and 9, respectively, night guard on Rs. 9-4-9 per mensem.

Sections besides Archæology. 3. There is no Archæological Section. But there are a few Archæological specimens scattered about in the Museum.

Archæological collections. 4. (As these are slight, they are not given in detail).

Annual outlay. 5. Rs. 1,300 is met from the two annual contributions. The one of Rs. 700 from the Karachi Municipality and the other of Rs. 600 from the Karachi District Local Board.

Labels and catalogue. 6. The exhibits are not labelled properly. And as the number of these exhibits is not large, there is no catalogue specially prepared for them.

Report or bulletin. 7. No.

Reference Library. 8. Yes, on a small scale but not brought up to date on account of want of funds.

17.—Bodh-Gaya Museum. (Bengal).

Managed by the Sub-divisional Officer, Public Works Department, Bodh-Gaya. *Management.*

2. One durwan at Rs. 8. *Personnel.*

3. *Nil.* *Sections besides Archæology.*

4. Sculptures from the ruins of Bodh-Gaya. *Archæological collections.*

5. *Nil.* *Annual outlay.*

6. The exhibits are not labelled and catalogued. *Labels and catalogue.*

7. The Museum does not issue any report or bulletin. *Report or bulletin.*

8. No Reference Library is kept in the Museum. *Reference Library.*

18.—* Muttra Museum. United Provinces.

Until lately managed by the Muttra Municipal Board with the advice of the Archæological Department (1). *Management.*

2. One Honorary Curator (not wholetime), one Honorary Assistant Curator, one *Chowkidar* at Rs. 5. *Personnel.*

3. *Nil.* *Sections besides Archæology.*

The collection consists entirely of ancient stone statues, sculptures and inscriptions, besides some old brasses. *Archæological collections.*

5. The Municipal Board of Muttra pays Rs. 60 a year for a *Chowkidar* and carries out ordinary repairs. The Archæological Department spends considerable sums in the purchase of objects of archæological interest. *Annual outlay.*

6. The exhibits are marked with numbers and classed. A catalogue has been issued by the Archæological Department. *Labels and catalogue.*

7. None. *Report or bulletin.*

8. No. The Government publications on Archæological matters which have for some time been received are stored with the Honorary Assistant Curator. *Reference Library.*

19.—* Sarnath Museum (Local). (United Provinces of Agra and Oudh).

Managed by the Archæological Department. *Management.*

2. Under consideration. *Personnel.*

3. Exclusively Archæological. *Sections besides Archæology.*

4. Sculptures, inscriptions and minor antiquities found locally. *Archæological collections.*

5. None. *Annual outlay.*

6. The exhibits are being labelled and catalogued by the Archæological Department. *Labels and catalogue.*

7. None. *Report or bulletin.*

8. None. *Reference Library.*

(1) The Government of the United Provinces have recently decided to take over this Museum, and an annual grant of Rs. 1,000 has been sanctioned from provincial revenues. The Superintendent, Hindu and Buddhist Monuments has offered to act as Honorary Curator and a local antiquarian, Pundit Radha Krishna, has been for some time Honorary Assistant Curator.

20.—Fyzabad Museum (Municipal). (United Provinces of Agra and Oudh).

Management. Managed by a Managing Committee consisting of six Members and President, Deputy Commissioner, Fyzabad.

Personnel. 2. No Curator. One Museum clerk and librarian on Rs. 25, one stuffer on Rs. 10, two *Chowkidars* on Rs. 5 each, one *Mali* on Rs. 4-8-0, one sweeper on Rs. 4.

Sections besides Archæology. 3. There are other small collections relating to Natural History, coins, etc.

Archæological collections. 4. Sculptures, Brahminical, Buddhist and Jain stones, inscriptions in Sanskrit and Arabic.

Annual outlay. 5. *Income.*

	Rs.	A.	P.
1. Opening balance	656	6	1
2. Nazul contribution	1,200	0	0
3. Municipal contribution	120	0	0
4. Sale of catalogues	0	10	0
Total ...	1,977	0	1

Expenditure.

	Rs.	A.	P.	Rs.	A.	P.
1. Establishment	701	0	0			
2. Natural History	5	14	0			
3. Books for Library ...	225	11	0			
4. Furniture	207	1	4			
5. Uniform for menial servants ...	21	12	3			
6. Garden contingencies ...	8	3	6			
7. Arts and antiquities ...	32	15	0			
8. Printing	11	2	0			
9. Miscellaneous	19	2	6	1,232	13	7
Closing balance ...				744	2	6

Labels and Catalogue. 6. The exhibits are labelled and catalogued. (Printed catalogue.)

Report or bulletin. 7. The Museum submits a manuscript report every year to the Commissioner of the Fyzabad Division through the Deputy Commissioner, Fyzabad.

Reference Library. 8. The Museum possesses a Reference Library.

21.—*Taj Museum, Agra.

Management. Managed by the Superintendent, British and Muhammadan Monuments.

Personnel. 2. One *Chowkidar* on Rs. 6 a month.

Sections besides Archæology. 3. No other section.

Archæological collections. 4. Different kinds of stone used in the Archæological buildings, photographs and drawings.

Annual outlay. 5. Rs. 72 out of an annual repairs grant for Taj.

Labels and catalogue. 6. The exhibits are labelled and catalogued. A list is with the Superintendent, British and Muhammadan Monuments.

7. None. Report of bulletin.

8. None. Reference Library.

22.—Delhi Museum of Archæology (Local).

Managed by a Committee consisting of the two Archæological Superintendents, Northern Circle and the Deputy Commissioner, Delhi. Management.

2. The Archæological Superintendent of Muhammadan Monuments acts as Curator (not wholetime), one *Chowkidar* on Rs. 8. Personnel.

3. Exclusively Archæology. Sections besides Archæology.

4. Sculptures, inscriptions, coins, photographs and maps. Archæological collections.

5. Rs. 500 per annum have been sanctioned by the Punjab Government for the upkeep of the Museum. Annual outlay.

6. The exhibits are labelled and catalogued. (Catalogue published in 1908.) Labels and catalogue.

7. *Nil.* Report or bulletin.

8. *Nil.* Reference Library.

23.—*Palace Museum, Mandalay.

Managed by the Superintendent, Archæological Survey, Burma Circle. Management.

2. Two *Durwans* are in charge of the Museum. Personnel.

3. None. Sections besides Archæology.

4. Restricted mainly to exhibits connected with the customs and manners of the Burmese Palace. Archæological collections.

5. The cost of the *Durwans*, namely, Rs. 288, is met from the Public Works Department Budget. Annual outlay.

6. Yes. Labels and catalogue.

7. No. Report or bulletin.

8. No. Reference Library.

24.—*Archæological Museum, Pagan.

Managed by the Superintendent, Archæological Survey, Burma Circle. Management.

2. Two *Durwans* are in charge of the Museum. Personel.

3. *Nil.* Sections besides Archæology.

4. Restricted to local antiquities. Archæological collections.

5. The cost of the *Durwans*, namely, Rs. 288, is met from the Public Works Department Budget. Annual outlay.

6. Yes. Labels and catalogue.

7. No. Report or bulletin.

8. No. Reference Library.

25.—Maldah Museum. Eastern Bengal and Assam.

Managed by the Sub-Divisional Officer, Public Works Department, Maldah. Management.

2. *Nil.* Personnel.

3. *Nil.* Sections besides Archæology.

4. About ten specimens altogether. Archæological collections.

Annual outlay. 5. Grant of Rs. 150 from Local Government for collection.

Labels and catalogue. 6. The exhibits are not labelled and catalogued.

Report or bulletin. 7. The Museum does not issue any report or bulletin.

Reference Library. 8. No Reference Library is kept in the Museum.

26.—Government Coin Collection, Shillong.

Management. Managed by the Director of Public Instruction, Eastern Bengal and Assam.

Personnel. 2. A whole-time Curator.

Sections besides Archæology. 3. *Nil.*

Archæological collections. 4. Local coins of Assam and Eastern Bengal.

Annual outlay. 5. Not known.

Labels and catalogue. 6. The exhibits are not catalogued.

Report or bulletin. 7. The Museum does not issue any report or bulletin.

Reference Library. 8. A small collection of works on Numismatics is kept in the Museum.

27.—Raipur Museum. Central Provinces.

Management. Managed by the Museum Fund Committee which is a sub-committee of the District Council of the Raipur District.

Personnel. 2. A whole-time Curator has been appointed in the current year on Rs. 20, 2 peons at Rs. 7 each.

Sections besides Archæology. 3. The exhibits are not divided into sections. They consists of Chhatisgarh Dhan seed, cloth, reptiles, etc., preserved in spirit, arms, Poona clay toys, ivory and metal carvings and clay pots etc., etc., besides Archæology.

Archæological collections. 4. Twenty objects, namely, 3 ancient bricks, *Sati* Pillar, 4 slabs, 8 inscription slabs (Buddhist), 4 sculptured stones, rubbing stone, soft stone plane, Buddhist idols, Pillar (Sirpur).

Annual outlay. 5. Average expenditure on the maintenance of the Museum is Rs. 864-6-6 per annum, and it is met from contributions received from the District Council, and the Municipal Committee of Raipur.

Labels and catalogue. 6. The exhibits are labelled and catalogued ([1]).

Report or bulletin. 7. Annual report is submitted to the Director of Agriculture, Central Provinces, in July, the year closing with June.

Reference Library. 8. Yes, on a small scale.

D.—MUSEUMS IN NATIVE STATES.

28.—Mysore Government Museum. Bangalore.

Management. Managed by the Superintendent (Mr. G. H. Krumbiegal) Economic Botanist, Mysore Government Museum.

Personnel. 2. Whole-time Curator on Rs. 50, Assistant Curator on Rs. 25, Clerk on Rs. 20, Taxidermist on Rs. 20 with personal allowance of Rs. 2, Fieldsman, Rs. 20, *Daffedar* on Rs. 9, four peons at Rs. 8 each, one peon on Rs. 5, one sweeper on Rs. 2 (non-pensionable).

Sections besides Archæology. 3. Seven (Natural History, Geology, Art and Ethnology, Economic Products, Herbarium, Miscellaneous and Art Sale Room).

([1]) Unfortunately, as Dr. Spooner informs me, the labelling is hopelessly wrong.—(J. P. V.)

4. Prehistoric ([2]) Antiquities (Neolithic, Palæolithic and Iron Age Implements), Epigraphs ([2]) (Inscriptions, Tablets, etc.), Ancient ([2]) Architecture and sculpture, Numismatics. Archæological collections.

5. Rs. 3,597 met by budgetted Government grant under XXI-D.—Scientific, etc., Departments (4) Museum. Annual outlay.

6. The exhibits are labelled and ([3]) catalogued. Labels and catalogue.

7. Issues an annual report. Report or bulletin.

8. Yes, mostly books on natural history. Reference Library.

29.—Trivandrum Museum.

Managed by the Director, in charge of the Museum, Zoo and Gardens. Management.

2. A whole-time Curator on Rs. 60. Two artists and draftsman on Rs. 40 and 50 each. Two Taxidermists on Rs. 20 and 12 each. Two laboratory attendants on Rs. 10 each, one collector on Rs. 10, four peons, one on Rs. 8, 2 on Rs. 7 and one on Rs. 6. Personnel.

3. Natural History, Arts and Minerals. Sections besides Archæology.

4. The full list is not reproduced. Archæological collections.

5. Rs. 2,234 met from Budget grant sanctioned by Government. Annual outlay.

6. The exhibits are labelled. Labels and catalogue.

7. The Museum issues a report. Report or bulletin.

8. The Museum possesses a Reference Library. Reference Library.

30.—Barton Museum, Bhavnagar.

Managed by a managing committee, which is in charge of the Barton Library and Museum. The committee is appointed by the Durbar and consists of a President, six Members and an Honorary Secretary. Management.

2. *Nil.* Personnel.

3. Local industry section. Sections besides Archæology.

4. Lithograph inscriptions (facsimiles), stone inscriptions, copper-plates. Fossil collection, Sanskrit manuscripts, old coins. Archæological collection.

5. All the expenses of the Library and Museum are met by a liberal grant from the Durbar plus the amount of the fees realised from the Library subscribers. Annual outlay.

6. The exhibits are catalogued. ([4]). Labels and catalogue.

7. A short account incorporated with the annual report of the institution is submitted to the Durbar. Report or bulletin.

8. The library contains several books of reference. Reference Library.

31.—Watson Museum of Antiquities, Rajkot.

Managed by a managing committee composed of the representatives of the Kathiawar States with the Agent to the Governor, as president, and the Principal, Rajkumar college, as a member *ex-officio*. Management.

2. Honorary Secretary, Curator (whole-time) on Rs. 75—100, 2 peons at Rs. 10 and 9, respectively, *Hamal* at Rs. 8. Personnel.

([2]) Mostly of Mysore and Coorg.

([3]) There is no printed catalogue, but only a list of the exhibits—(J. Ph. V).

([4]) I have not seen the catalogue—(J. .P V.)

Sections besides Archæology.

3. Geology, Botany, Zoology, Agricultural Products, Mechanics, Arts and Industry, Fabrics and Needle work.

Archæological collections.

4. Rubbings, etc., of stone inscriptions found in Kathiawar, Rubbings, etc., of copper-plate grants found in Kathiawar, Rubbings, etc., of stone inscriptions that are outside Kathiawar, 4 pairs of copper-plate, 10 original inscriptions (stones), silver coins of Kshatrapa Kings, silver coins of early Gupta princes, silver coins of early Muhammadan rulers in Gujarat, silver coins current, copper coins old as well as current, old books and leaflets, old images and other architectural remains.

Annual outlay.

5. About Rs. 1,900 (from the proceeds of the fund raised in the memory of J. W. Watson by the Native States of Kathiawar as well as by his friends and acquaintances).

Labels and catalogue.

6. The exhibits are labelled and the catalogue is being printed.

Report or bulletin.

7. It issues an annual report in Gujrati.

Reference Library.

8. Yes, but the stock is not a large one.

23.—Jaipur Museum, Jaipur.

Management.

Managed by the Honorary Secretary, Jaipur Museum.

Personnel.

2. Honorary Curator, Head Clerk and Accountant, 1 2nd clerk and Demonstrator, 15 peons, 1 waterman, 2 sweepers, 2 *Paposhas* (who look after the shoes of the visitors) and 1 carpenter and 1 artist at Rs. 2,772, yearly.

Sections besides Archæology.

3. Four (Industrial Art, Historical, Educational and Economic).

Archæological collections.

4. No Archæological section.

Annual outlay.

5. By the Jaipur Durbar.

Labels and catalogue.

6. *Nil.*

Report or bulletin.

7. *Nil.*

Reference Library.

8. Yes.

33.—Udaipur Museum, (1) Udaipur. (Mewar State, Rajputana).

Management.

Managed by Maharaj Aman Singh.

Personnel.

2. Munshi Monidh Rai, Clerk, and 4 *Chaprassis and a Jamadar.*

Sections besides Archæology.

3. (1) Exhibits of dyed, stamped and embroidered cloths.
(2) Copies of old coins.
(3) Ivory and wood carving.
(4) Exhibits of Indian head-dresses and caste-marks.
(5) Pottery, brass-work, stone-work.
(6) Fossils.
(7) Musical and astronomical instruments.
(8) Arms.
(9) Anatomical models.
(10) Natural History exhibits.

Archæological collections.

4. 38 stones bearing old inscriptions and 22 sculptures and images all collected from different parts of Mewar. Inscriptions are of various dates from 3rd century B. C. to the 18th century A.D.

Annual outlay.

5. None.

Labels and catalogue.

6. The exhibits are labelled and catalogued (2).

Report or bulletin.

7. No.

Reference Library.

8. Yes.

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(1) No Archæological section worth mentioning.

(2) The catalogue appears to be only a list or register.

34.—Gwalior Museum.

The management is vested in the Department of Commerce and Industry. The present officer in charge is Sardar Anand Rao Scindia. Management.

2. Whole-time Curator (Sardar Anand Rao Scindia) on Rs. 100, clerk on Rs. 15, *Mistry* on Rs. 17, *Paradoz* on Rs. 17, *Khalasi* on Rs. 6. Personnel.

3. Natural History, Economics, Geology, Agriculture, Industries, Armoury and Historical, including old coins. Sections besides Archæology.

4. There is a small collection of stone carved work from old fort and other buildings at Gohad. Archæological collections.

5. Rs. 2,915. Annual outlay.

6. Some of the exhibits are labelled. A catalogue is under preparation. Labels and catalogue.

7. *Nil.* Report or bulletin.

8. *Nil.* Reference Library.

35.—Dewas Museum. (Dewas State, Junior Branch, Central India).

1. Managed by the Superintendent of Education. Management.

2. The School Secretary. Personnel.

3. Geology, Botany, Agriculture and curious fine art. Sections besides Archæology.

4. Mutilated images and stone inscriptions supposed to have been of eight hundred years ago. Archæological collections.

5. By State grant. Annual outlay.

6. No, but inscriptions have been copied and translated. Labels and catalogue.

7. *Nil.* Report or bulletin.

8. *Nil.* Reference Library.

36.—Dhar Museum. (Dhar State, Central India).

1. Managed by the Head Master, Annad High School. Management.

2. Mr. Chhotelal Ojha, B. A. Personnel.

3. Not defined. Sections besides Archæology.

4. Old stones, slabs, inscriptions, images, etc. Archæological collections.

5. Nothing is specially spent on this account. Annual outlay.

6. *Nil.* Labels and catalogue.

7. *Nil.* Report or bulletin.

8. *Nil.* Reference Library.

37.—Khajuraho Museum.

1. Managed by the Tahsildar of Rajnagar. Management.

2. Two men in joint charge of the temples and the Museum. Personnel.

3. *Nil.* Sections besides Archæology.

4. A collection of 1,349 carved stones gathered from the vicinity. Archæological collections.

5. No outlay specified as yet. Annual outlay.

6. The exhibits are not labelled and catalogued. Labels and catalogue.

7. The Museum does not issue any report or bulletin. Report or bulletin.

8. No reference library is kept in the Museum. Reference Library.

38.—Sri Pratap Singh Museum. (Srinagar). Kashmir-Jammu State.

Management. Under the control of Dr. A. Mitra, Public Works Minister of the State, who is also Honorary Secretary and Curator.

Personnel. 2. Honorary Curator (not whole-time), Modeller @ Rs. 85, Tehvildar and Librarian @ Rs. 40, Clerk @ Rs. 25, Assistant, Natural History Section, @ Rs. 10, chowkidar @ Rs. 8, peon @ Rs. 7, gardener @ Rs. 7, and sweeper @ Rs. 6.

Sections besides Archæology. 3. (1) Natural History, (2) Economical [(*a*) Art and Industry, (*b*) Agriculture, (*c*) Forestry], (3) Antiquities [(*a*) Armoury and Military, (*b*) Numismatics, (*c*) Manuscripts), (4) Geology and Mineralogy, and (5) Educational including Library.

Archæological collections. 4. Archæological specimens found within the State territories. Collection not large or representative.

Annual outlay. 5. The annual grant for maintenance of the Museum is Rs. 7,700.

Labels and catalogue. 6. The exhibits are labelled and catalogued.

Report or bulletin. 7. No bulletin issued. A Departmental Annual Report is submitted to the Durbar.

Reference Library. 8. A library is attached to the Museum.

39.—Bhuri Singh Museum, Chamba. (Chamba State, Punjab.)

Management. 1. Managed by the Curator of the Museum.

Personnel. 2. Honorary (not whole-time) Curator; Pandit at Rs. 7, peon at Rs. 7.

Sections besides Archæology. 3. Natural History.

Arcæological collections. 4. Inscriptions and sculptures in stone, Inscriptions on metal, Documents on paper, Pictures, Photographs, Wood-carving and wood work, Ancient weapons, Embroideries and textiles, Miscellaneous objects.

Annual outlay. 5. The annual outlay is met from the State.—

	Rs.	A.	P.
Coins and library allowance	500	0	0
Servants	216	0	0
Miscellaneous	200	0	0

Labels and catalogue. 6. The exhibits are labelled and catalogued. (Catalogue published in 1910.)

Report or bulletin. 7. Issue of a report is under consideration.

Reference Library. 8. A Reference Library has been started.

D(3). Note by Dr. Henderson on the hours of opening and closing the Madras Museum.

The Museum is open from 7 A.M. to 5 P.M. on all days except Friday. The arguments for a later hour for opening (say 9 or 10 A.M.) may be generally and briefly stated as follows:—

(*i*) There are few or no other museums which open at such an early hour as 7 A.M. (The Indian and Colombo Museums open at 10 A.M.)

(*ii*) The museum being open on all *holidays* (including Sundays), it is doubtful if it is necessary to open so early as 7 A.M. (It may be noted that the museum used to be closed on Sundays prior to June 1896). By far the large majority of visitors are up-country people and in their case it is not likely that a later opening will cause inconvenience. Most of the respectable Hindu visitors who are resident in Madras go here on Sundays, especially in the afternoon.

(*iii*) The long hours impose a heavy strain on the staff. Most of the peons live at considerable distances from the museum. As they are not able to bring their meals with them at 7 A.M., they go home in the noon and come back to duty. Experience shows that much of their energies is exhausted by this double trip, and when they come back to duty they are anything but active and vigilant (more especially in the hot season) and are only fit to sit down and go to sleep.

(*iv*) Owing to the early opening it is found difficult to get good and suitable men to fill the posts of peons. Our peons owing to this cause are always trying to get out if they have the chance. If the museum is opened at a later hour, it should be possible to recruit the posts with a better class of men.

2. The museum was opened in 1851. At first it was open between the hours of 6 and 9 A.M. and 12 to 6 P.M.—(Surgeon Balfour's report for the half-year ending 30th June 1855). It is noted in this report that "of the 74,341 visitors during the half-year, only 2,611 came in the morning hours; the habits or occupations of these people evidently preventing them leaving home earlier than noon." When the change was effected the available records do not show, but we find in 1866 the then Superintendent, Captain Mitchell, complaining, "that the museum is kept open too long (12 hours a day) and that the time of opening and closing was fixed (by my predecessor, I believe) without due consideration for the servants of the establishment, whose day's work is, in my opinion, too long, occupying between 13 and 14 hours, including the time necessary for closing the museum, about 35 minutes, and the journey from and to their houses." As the number of visitors before 9 A.M. was very small and they could probably visit the museum without inconvenience at any other time, Captain Mitchell proposed that the hours of work should be reduced and fixed at 9 A.M. to 5 P.M. instead of 6 A.M. to 6 P.M. This proposal was approved by Government in G. O. No. 50, dated 17th January 1866. In 1872, however, Dr. Bidie recommended that the Museum should be opened at 6·30 A.M. instead of at 9 on the ground that "the latter hour is not a convenient one for the public, inasmuch as it prevents such portions of the European, East Indian and native communities as are busy during the day from visiting the institution." The change was approved in G. O. No. 990-Pub., dated 26th August 1872. This continued till 1896 when Mr. Thurston suggested that as the hours of attendance of the gallery attendants were very long, the museum should be opened at 7 instead of 6-30, observing at the same time that the change would not be inconvenient to the general public. In G. O. No. 310-Educational, dated the 19th May 1896, the Government ordered that the museum should be opened at the same hour as the library, that is 7 A.M.

D(4). Note by Dr. Henderson on the arrangements for Watching the Galleries and supervision of the Peons in the Madras Museum.

The museum is open from 7 A.M. to 5 P.M. except on Fridays when it is closed. Each room (gallery) is placed in charge of a peon who is required to

open and close the windows in the morning and evening respectively, to dust the cases and prevent the public from doing any damage to or interfering with the exhibits. The peon in charge of a gallery in the evening is as a rule put in charge of it the next morning. The peons come at 7 A.M. and remain on duty till 5 P.M., but are allowed for purposes of refreshment and rest an interval of two hours off duty. This period is, however, curtailed when owing to the absence on leave, etc., of men, the museum is left short of the full complement of hands. Peons are not allowed to open any cases except in the presence of one of the assistants. When a peon is relieved from charge of a room, the relieving peon goes round and carefully examines all the cases before taking charge to see if everything is in order.

2. The peons are supervised by the head peon and the assistant on duty who report any neglect of duty or misdemeanour on their part. The former posts the peons to the several rooms, arranges for their relief for meals by turns and goes round daily not less than four times at irregular intervals varying from day to day. The assistant on duty similarly inspects the rooms separately from the head peon. The head peon and the assistant on duty are required to sign their names noting the hour every time they go round in a slip with which each peon is provided. The slips are collected in the evening and submitted to the Superintendent.

3. There are two assistants on duty who come on alternate days at 7 A.M. and 10 A.M. The assistant who comes on duty at 7 A.M. leaves at 2 P.M. and comes the following day at 10 A.M. and remains till 5 P.M. The assistants attend to the opening and closing of the buildings and are in charge of the keys of all the cases which are locked.

4. As the museum is open on all holidays, the members of the staff are allowed compensation leave by turns.

D(5). Note by Dr. Vogel on free admittance to Museums in India.

In a gathering comprising so many authorities on museum administration I should like to bring up a question which seems to me of the greatest importance in our museums. From the time that museums were first established in this country the principle was adopted that the admittance to such institutions should be free. It was only natural, that in introducing them from Europe, the authorities should have followed a rule which at least in the large museums in the West, such as the British Museum and the Louvre, is generally followed.

2. The result has certainly been that our museums are very largely visited. Dr. Annandale mentioned that the Indian Museum has a larger attendance than any other museum in the world. The Lahore and Lucknow museums also are very popular. It is said that at Lahore a visit to the museum is a regular item of weddings. The system of free admittance, however, has great disadvantages. From the reference made yesterday to the visitors to the Indian Museum it is evident that they belong to the lower classes of Indian society. This is also the case in Provincial museums. Now I do not wish to under-estimate the sub-conscious education of which Dr. Annandale spoke yesterday. But my impression is that the popularity of our museums with the lower classes has resulted in making them unpopular with the higher. Does

one ever hear of an Indian chief or leading man giving a donation to a museum or giving some valuable object on loan? I am afraid that the Indian aristocracy look on a museum as something pleasing to the vulgar with which they are not concerned. A museum in India is called an *Ajaib ghar* or Wonder-house or in colloquial English "a curiosity shop or peep show" and not as an institution of education and research.

3. There is another drawback. The constant flow of a noisy crowd is most obnoxious to the few who come to the museum for study and research. The interests of the latter should certainly not be sacrificed to those of the former. I think that the interests of both parties would be served if a small entrance fee were demanded on certain hours of the day and on certain days of the week and that for the rest the admittance should remain free. Such a system exists already in the Indian Museum.

D(6). Note by Rai Bahadur Sarat Chundra Das on Museums.

The establishment of museums requires as much the patronage of the State as colleges and schools, for they are in a sense educational institutions. Libraries and Museums are twins and hence they should be in close proximity to one another. On this account I suggest that the Imperial Library at Calcutta should be removed near the Indian Museum.

2. There is a proposal at Calcutta to establish a "Romesh Museum" in memory of the late Mr. R. C. Dutt, I.C.S., C.I.E., Dewan of Baroda, in connection with the Sahitya Parishad. The enlightened ruler of Baroda is taking great interest in its establishment and ere long it promises to be an accomplished fact.

3. Allahabad which is the capital of the United Provinces of Agra and Oudh, the seat of a University and High Court, the most important of all places of Hindu pilgrimages, being called the *Tirtharaj*—the Prince of all Holy places, does not possess a museum. As the Provincial Museum at Lucknow is being reorganised and its exhibits will be mainly confined to archæology, numismatics, biology, I suggest that a museum be established at Allahabad, where economic products, works of arts and industries may be specially collected and exhibited. Recently an Exhibition was held at Allahabad and if not too late, some of its exhibits in the Courts of fine and applied arts may be collected for a museum.

4. If Government be not willing to establish a museum at Allahabad, I suggest that patronage and some financial help may be accorded to the Society for the Propagation of Hindu literature which has in contemplation the establishment of a museum there. If land and some money for a building and furniture be given to the Society, we may hope to see a museum taking material form in the capital of the United Provinces in the course of the next two or three years, for I understand that Major B. D. Basu, I.M.S. (Retired), Provisional Secretary, Society for the Propagation of Hindu Literature, has collected a large number of exhibits for the proposed Museum.

D (7). *Note by Mr. Brown on a representative art Library.*

(1) Geological, Rs. 5,000.
(2) Zoological, Rs. 3,000 to 5,000.
(3) Art, no grant. Museum Art Library consists of 50 volumes only.
(4) The Industrial Section is in a position to purchase over 300 books each year. It added 335 books to its library in 1910-11.

Within recent years Asiatic Art has come very rapidly into prominence and the number of valuable publications that have issued during the last decade have been very much more than during the whole of the preceding period. The literature on this subject has now assumed considerable importance and it is felt that some effort should be made to form a representative art library on Asiatic art in India. Most of the Indian public libraries deal with Art generally and do not seem to have specialised on books relating to the Art of the East. The books on art in these institutions are usually of a very diffused character and are not obtained with regard to any system. I do not think it out of place to suggest that an art library would be a useful adjunct to the Art branch of the Indian Museum, where this subject could be studied and the literature also referred to in the same building. Art books are ordinarily more expensive than general publications, folios of photographs and books profusely illustrated being the usual order of things and therefore a fairly substantial sum will be required to place this proposed Oriental Art Library on a sound footing. It is understood that the Geological Survey considers Rs. 5,000 a year a suitable sum to spend on the maintenance of its literature and it is suggested that a proportionate sum be allotted for the same proposal in connection with Art.

D(8). *Note by Mr. Brown on the Preservation of pictures in a Central Museum.*

In most of the large towns of India there are small or large collections of European oil paintings, usually portraits of local public men, which are under the care of nobody. This would not be so important if these works of art were not subject to serious damage and deterioration from climatic or other causes. But there is little doubt that the country has in its possession pictures representing a large sum which are daily rotting away. Every now and again the damage becomes so obvious that action has to be taken and a considerable amount spent in repairs, repairs which are often of a very crude and injurious description. Much of this expense could be avoided if the local authorities could be made to see, firstly that they are under regular observation for the detection of early damage, and secondly that if damaged they are placed with a responsible person for repair. As regards the Presidency towns, etc., each of these has a Museum and a School of Art and possibly one or other of these institutions might be employed to protect and preserve the picture collections, due regard being made to the amount of extra work this will involve, assistance required and money necessary for maintenance and materials.

D (9). *Note by the Director of the Geological Survey of India on the attitude of the Kashmir Durbar with regard to the disposal of Type Specimens.*

In the year 1905 Messrs. Allan Campbell and E. Radcliffe sent to the Geological Survey, for identification, a number of bones and teeth of mammals

which they had found in a cave near Harwan in Kashmir. The remains included certain species which are not known to exist in India at the present day, and it was therefore suggested that the cave should be thoroughly and scientifically examined. As Dr. Pilgrim of the Geological Survey had made a special study of fossil mammals, it was intended that he should examine and describe the material collected and that the results should be published in the ordinary way by the Geological Survey. In accordance with the usual custom all the actual types of the species so described would have been preserved among the collections of type fossils in the Geological Museum, whilst a complete set of duplicates, properly named and labelled, would have been handed over to the Museum in Srinagar. In cases in which the type was based on a single specimen, a plaster cast of this would have been made for the Srinagar Museum.

2. When it was proposed to send an officer of the Geological Survey to examine these cave deposits it was not anticipated that any objection would be raised by the Kashmir Durbar, especially in view of the fact that, at the Museums Conference held in Calcutta in December 1907, Dr. A. Mitra, Curator of the Srinagar Museum, who represented the Kashmir Durbar, had acquiesced in the resolutions which were passed unanimously by the members of the Conference, that "all palæontological types shall be placed in charge of the Director of the Geological Survey" (Resolution 16) and (Resolution 17) that "in each case either a duplicate, a drawing or a photograph of the type shall be sent to the Institution from which the original specimen was obtained."

3. No opportunity of examining the Harwan cave occurred for some years; but in 1909, when Mr. Middlemiss visited Kashmir for the purpose of revising the geological survey, it was suggested that he should undertake a detailed examination of the contents of the cave and the matter was referred, through the Resident, to the Kashmir Durbar for the approval of His Highness the Maharaja. In giving his consent, the Maharaja stipulated that all fossil remains found in the cave should be the property of the State Museum at Srinagar and that "single bones thus found should be kept here and out of those in duplicate, one be kept here and the other be sent to Calcutta." The Maharaja further stated that he was "not inclined to agree with the proceedings of the committee" (Museums Conference) "that the specimens collected should, in the first instance, be sent to Calcutta and that after determination and description the new types, if any, should be preserved in the Calcutta Museum while duplicates accurately named should be sent here to the State Museum at Srinagar." This attitude was quite unexpected and Mr. Middlemiss very rightly refused to undertake the exploration of the cave on such terms and wrote to the Resident, Sir Francis Younghusband, to that effect. Mr. Middlemiss' action met with the entire approval of the Director of the Geological Survey, Sir Thomas Holland. Mr. Middlemiss further suggested that if the Durbar wished the cave to be examined by an officer of the Geological Survey, the only terms on which this could be done would be either—

(*a*) those under which all such work is usually undertaken, namely that the Geological Survey bears that expense, but that all specimens collected belong to the Government of India, duplicates, however, being always placed at the disposal of the local museum, or

(*b*) that the Kashmir Durbar should ask specially for the loan of the services of an officer and should bear all the expenses of the undertaking. In this case, of course, the Geological Survey could lay no claim to the specimens.

4. The Maharaja finally decided that the Geological Survey was at liberty to undertake the work provided that any specimens found were sent to the Sri Pratab Singh Museum and any report made was, in the first instance, submitted to the Durbar. It was of course quite impossible for the Geological Survey to undertake the work on these terms and it was left for the Maharaja, if he so desired, to ask for an officer to carry out the work entirely at the expense of the

State. This he expressed his readiness to do, but at the same time stated that he considered it better to postpone further action and "wait for some suitable opportunity." Here then the matter dropped.

5. During the progress of Mr. Middlemiss' work in Kashmir and while this controversy had been going on with the Durbar regarding the fossils of the Harwan cave, Dr. Pilgrim, with the assistance of Sub-Assistant Vinayak Rao, had been engaged for some years in making a careful re-survey of all the localities in India at which the fossil remains of mammals of Siwalik (Upper Tertiary) age were known to occur and extensive collections were made from such places as the Bugti Hills, Kohat and the Salt Range. Amongst the recorded localities that it was considered desirable to revisit and examine in greater detail certain parts of Jammu State were regarded as of considerable importance and it was proposed that Sub-Assistant Vinayak Rao, who was working under the superintendence of Dr. Pilgrim, should be deputed to examine and collect from the Siwalik rocks of Jammu. The sanction of the Government of India having been obtained this investigation was included in the programme for the field-season 1909-10, and, in accordance with the usual custom, the Resident was asked to ascertain from the Durbar whether they had any objection to the proposal. He was at the same time informed that the work was of a purely scientific nature and that all expenses connected therewith would be borne by the Government of India. To this request the Resident replied that the Durbar had no objection to the deputation of Mr. Vinayak Rao to Jammu provided that he furnished a copy of his report and obtained permission before removing the fossils from the State; it was furthermore demanded that the Geological Survey should undertake *to return the fossils after examination.* Mr. La Touche, then Officiating Director, was naturally greatly surprised at this reply and wrote again to the Resident asking him to use his best endeavours to induce the Durbar to reconsider their attitude. He further drew attention to the resolutions of the Museums Conference (1907) at which the representative of the Kashmir State had been one of those who agreed to Resolution No. 16. The reply to Mr. La Touche's letter is quoted below in full (*letter No. 3783, dated 30th June 1910, from the First Assistant to the Resident in Kashmir*):—

"With reference to your letter No. 645, dated the 9th February 1910, I am directed to forward copy of an order No. 363, dated the 11th June 1910, passed by His Highness the Maharaja regarding the disposal of "type" specimens which may be collected by Mr. Vinayak Rao. It will be seen that the Durbar regret their inability to allow the Indian Museum to retain such "types." As regards the objections urged in paragraph 4 of your letter under reply to the submission of specimens to the Durbar before permission is given to their removal from the country, I am to suggest that the difficulties you describe could probably be met by Mr. Vinayak Rao personally showing his collection to any officer the Durbar might depute to see it before its removal to Calcutta. This will involve unpacking of the specimens, but they would not leave Mr. Vinayak Rao's control as anticipated by you.

Copy of an order No. 363, dated the 11th June 1910, passed by His Highness the Maharaja of Jammu and Kashmir.

"Dr. Mitra only suggested that local Museums should contribute, whenever it was possible to do so, *duplicates* of specimens to the Indian Museum. He was no doubt present and took part in the Conference when the Resolution, as to "types" being placed in charge of Director of Geological Survey, was passed, but the Durbar did not agree to the adoption of this Resolution so far as this State was concerned—*vide* my order No. 200, dated 23rd April 1909.

"The Durbar had no objection to the removal of the collection for scientific examination at Calcutta, subject to the conditions already laid down, but they could not, they regret, forego their right of placing the "types" in their own Museum."

6. The sum total of the result of the Conference, so far as Kashmir is concerned, has therefore been that the Durbar, though tacitly accepting the resolutions for a period of over two years, refused to abide by them as soon as they seemed to clash with its own convenience.

7. It is of course out of the question that the Geological Survey should accept the terms as to the disposal of the types, laid down by the Kashmir Durbar, and it is consequently impossible to complete an investigation which has already yielded scientific results of the first importance. We have now examined all the chief fossiliferous Siwalik deposits with the exception of those of Jammu, and Dr. Pilgrim has been able to arrive at far-reaching conclusions which have necessitated the modification of many views previously held with regard not only to India, but to many other parts of the world. Until we can examine the Siwaliks of Jammu, however, this investigation cannot be considered complete and it is most unfortunate that the attitude of the Kashmir Durbar should prevent the completion of a scientific investigation of universal interest which has already yielded such important results.

8. In view of the unanimous adoption of Resolutions XV—XVII by the previous Conference, it is unnecessary for me to emphasise further the desirability of preserving all types in some central Institution where they will not only have the amount of care requisite for their proper preservation, but will also be readily accessible to scientific workers. I may point out, however, that in the year 1906 I spent a few days in examining the geological collections in the Srinagar Museum and that the state of confusion and neglect in which I found all specimens, both lithological and palæontological, was such that it would be little less than a crime to entrust to that Institution the care of any type specimen.

D(10). Mr. J. Cumming's questions on Museums in India.

1. Should the scope of Provincial* Museums be limited primarily to their Provinces?

2. If so, to what extent should exchanges between Provincial Museums be encouraged and to what extent should duplicates be supplied by the Indian Museum from its collections to the Provincial Museums?

3. What is the best way of arranging Provincial and outside (or non-Provincial) collections?

Note.—The reasons for the above questions are that in certain Provincial Museums the managing committees desire to limit their collections to exhibits representative of the Province, owing to the fear that if the scope of the Museum is extended to the whole of India, for example, it may lead to greater expenditure in the provision of more accommodation and in the purchase of outside exhibits. My opinion is that Provincial Museums should be allowed to take in exhibits from other Provinces so long as such exhibits—

(1) are acquired by exchange or donation and so cost nothing;

* Not local.

(2) are required for purposes of instruction or comparison or to complete say a family or group *which is already largely represented* in the Province concerned.

If this is not permitted the Superintendent or Curator of a Museum is placed in the awkward position of having to decline offers of exchange received from outside. Moreover, in the case of coins, under present orders of the Government of India finds are regularly distributed among all Provincial Museums irrespective of whether the coins in question were ever current in their Provinces or not. Should such exchanges be permitted, the following questions as to arrangement next arise:—

As regards zoological, geological or botanical specimens—

I.—Should specimens from outside Provinces be placed side by side in order of families with the specimens of the Province, being distinguished by differently coloured labels or stands—say labels printed or stands painted in *black* for Provincial and *red* for outside specimens—or

II.—Should outside specimens be kept quite apart either in separate cases or in separate rooms?

I am inclined to the arrangement referred to in question 1, for the simple reason that it facilitates comparison, economises space and the difference in the colour of the labels or stands is sufficient to indicate at a glance which of the specimens belong to the Province and which do not. For the same reasons and subject to the same conditions I think that exhibits in arts and manufactures, etc., etc., should also be placed side by side irrespective of whether they belong to the Province or not.

4. Would it not be advisable and really helpful to prepare and circulate among Provincial Museums a "Museum Manual" containing—

(*a*) Notes, alphabetically arranged, as to the best method of curing, mounting, arranging and preserving specimens;

(*b*) descriptions of the most suitable styles of show cases, specimen jars, stands, etc., for zoological, botanical and geological specimens, economic products, arts and manufactures including fabrics, etc., etc;

(*c*) designs drawn to scale and photos illustrative of the same; and

(*d*) lists of publications most useful for the different branches of museum work, with names of booksellers and prices?

Note.—I am of opinion that such a manual would be helpful and should be prepared for the reason that it would give Superintendents and Curators, who have not the facilities for visiting other museums, an idea as to how to go about their work and what to order. It will also result in the saving of much initial expenditure, space, time and annoyance and in the more permanent preservation of the exhibits themselves. Nothing is more regrettable than to see show cases, constructed by men who are supposed to know better, of designs most unsuitable for the object they are intended for. For example, some show cases are designed so thoughtlessly that they cannot but admit dust and damp, or, in the case of desk cases, open in such a way that they not only cannot keep out dust but have their door or lid-props in the way when the doors or lids are raised, with the result that sometimes valuable exhibits are apt to be dropped and destroyed, or, as in the case of some show cases for fabrics, are made unnecessarily deep thus costing more and taking up space which could be made use of for extra cases.

5. Have the managing committees of all Provincial Museums power to purchase any publication considered by them necessary for their museum libraries without having to go up first to higher authority for sanction, provided of course that budget provision exists?

Note.—My opinion is that they should have this power, as frequently advertisements appear in newspapers of the proposed sale of publications

out of print or, if in print, at lower prices than may be obtainable from dealers, and, unless purchased promptly, opportunities are lost which may never recur.

6. Should museums be kept open or be closed on Sundays and other holidays?

7. If they should be kept open, what arrangements should be made to remunerate the staff for the holidays they will thus lose?

Note.—It seems to me unfair that museum establishments should not enjoy holidays like other establishments and I am in favour of museums being closed entirely on those days, except in rare cases where a visitor, making a short stay in the station, or other person peculiarly situated, may make a special request to the Superintendent or Curator in charge to have a museum opened specially for him, in which case a small fee might be charged for payment to the member of the Staff required to attend. Residents of stations, with very few exceptions, have time either in the mornings or evenings if not at some time during the day, to visit their museums and have other pleasure resorts to visit on holidays. If my view is not concurred in by others, I would suggest that museums be closed entirely to the public on other days of the week corresponding to the number of holidays lost by the museum staff, subject to the suggestions made above to meet exceptional cases.

8. What is the *minimum* superior establishment required for a Provincial Museum?

Note.—In January 1908, Dr. Annandale, Superintendent of the Indian Museum, was of opinion that the following was essentially necessary:—

1. A Curator on *at least* Rs. 400 per mensem with good prospects.
2. An Assistant Curator on Rs. 50 rising to Rs. 100 per mensem.
3. A Taxidermist, thoroughly trained, on Rs. 100 per mensem.
4. A clerk on Rs. 50 rising to Rs. 100 per mensem.
5. A peon (or darwan) for every room in the museum with a head man (Jemadar) in charge where the peons (or darwans) are numerous.

Note.—I agree with 1, 4 and 5 and think that 2 and 3 might be combined in one man on Rs. 100 rising to Rs. 150 per mensem where funds are wanting.

E.—Appendices bearing on the fourth day's proceedings and the report of the Committee on Archæology.

E(1). Note by Dr. Vogel on a General Programme of Excavation Work.

Read: Mr. Marshall's Note on the operation and future conduct of the Archæological Survey, dated the 29th March 1903.

At the beginning of this archæological conference I must start with an expression of my sincere regret at the absence of Mr. Marshall, the head of the Archæological Survey, for whom it is my privilege to officiate. All the archæological officers know how much Mr. Marshall has done to raise the Department. Under the enlightened partronge of the Government of India and particularly of Lord Curzon, it has been Mr. Marshall, who has completely reorganised the Survey, coordinated the scattered forces, and laid down a programme in which the preservation of ancient monuments and archæological research have an equal place. Mr. Marshall's task has been far from easy, but notwithstanding opposition and, what is almost worse, indifference, he has succeeded in developing the Department constantly and in raising it to a level which it had never reached before.

If we have not reached a still higher level, if we have to admit that there are still defects and deficiencies in the Department and in its workings; it is certainly not Mr. Marshall who is to blame for it. Since he first became the head of the Archæological Survey he has identified himself with the Department and has devoted even his leisure hours to its growth. I may say that during his present furlough intended to be a time of well-deserved rest and recreation, he has followed the fortunes of the Department with the keenest interest and the warmest sympathy and it was his intention (may it be fulfilled!) to devote his vacation to some special works of research for which in India his manifold duties could leave him no time. It is only his advice and guidance which has enabled me to carry on his task.

His advice can be badly spared at a conference devoted to the interests of archæological research in India. At once there is the first subject "a general plan of excavation work" on which Mr. Marshall alone could have given us a fully authoritative opinion. All I can do is to attempt to discuss the subject as much as possible in accordance with his views.

When the Archæological Survey was instituted under General Alexander Cunningham, the one and only aim was research. Cunningham and his Assistants were not officially responsible for the preservation of the monuments which they discovered and described. It is, therefore, natural that a very large part of the work done by the Archæological Department in those days was excavation of ancient sites. It so happened that Cunningham himself was particularly interested in questions of ancient geography, and in no field perhaps has he achieved greater and more lasting results than in this. Of late years it has been a kind of fashion among some archæologists to question Cunningham's identifications of ancient sites. It is true that his arguments are sometimes weak and his statements not always correct, but he possessed a wonderful and truly general insight into topographical questions which has proved more valuable than the photographic accuracy of some of his critics. It is a matter of satisfaction that recent researches by the Archæological Department have on the whole confirmed the theories advanced by General Cunningham.

The great drawback of Cunningham's leanings towards topographical studies was this that as a rule he only excavated an ancient site until he had unearthed,—or thought he had, sufficient epigraphical or other materials to solve

the local topographical problem. He hardly ever completed a site which he had taken in hand. It is chiefly hereby that he has laid himself open to criticism. It is by no means intended as a reproach to the first head of the Archæological Department, if I add that his methods of excavation were neither very systematic nor strictly scientific. The art of excavation has only lately developed into a true science which has to be learnt like any other.

It was reserved for Mr. Marshall to introduce scientific methods in excavation which he had had the privilege to study on the classic ground of Hellas. This—I am sure—will always remain one of the great merits of the present head of the Archæological Department. Mr. Marshall's scholarly accounts on his explorations at Charsadda, Rājgir and Sāranāth which have regularly appeared in his Annual Reports, speak for themselves. Even a cursory perusal will make it at once evident that these very full, detailed, accurate and splendidly illustrated narratives show an enormous progress on the somewhat meagre and desultory notes in the old reports of the Archæological Survey.

If the results achieved have not been as great as might have been expected, it is entirely due to two circumstances: the paucity of the workers and the insufficiency of the time they can devote to a task which is unlimited in extent and magnitude. In 1908 I was fortunate enough to devote two or three months to the exploration of the ancient site of Sahēth-Mahēth in the United Provinces and, owing to a then prevailing famine, there was practically no restriction in the number of labourers I could employ. But what are two or three months of exploration even with more than 1,500 men on this twin site which represents the one an ancient city and the other a Buddhist monastic establishment, both of the most ancient and most extensive to be found in India. In reality our operations could be described as scratching the surface, and it was a rare piece of good luck that towards the end of the work Pandit Daya Ram Sahni came upon a copper-plate which settled the vexed question of the identity of the site and proved Cunningham to have been right.

As long as the Government Archæologist is responsible for preservation and, moreover, his time is largely taken up with the tedious task of office routine (this is worst in the case of the Director-General), it will be unavoidable that he should devote only two, or at the utmost three, months to excavation, and it will require a great exertion and perhaps a sacrifice of his few leisure hours to publish an adequate and accurate account of his researches. The Department has not yet been able to bring out monographs on the important excavations at Rājgir, Sārnāth and Kasiā. Such monographs would be extremely useful to scholars, but their preparation would require several months of uninterrupted labour.

Another difficulty is that such works can only be written in the particular Museum in which the finds have been deposited and at present our museums afford hardly any facilities for research. To take a concrete instance, the numerous antiquities excavated by me at Kasiā during the seasons 1904-05, 1905-06 and 1906-07 are certainly in the Lucknow Museum, but unpacked! Those found at Sahēth-Mahēth by Mr. Marshall and previously by Pandit Daya Ram Sahni and myself have been added to the accumulation of boxes in the Museum. The Curator, not being an archæologist, could not be expected to undertake the task of arranging them and I could not do it myself for want of time. It is clear that in the circumstances it was impossible to write a detailed report based on these excavated but reburied relics.

As under Mr. Marshall's guidance the work of excavation has been of late years carried on systematically and we may confidently look for further results in the near future, it would perhaps seem superfluous for me to propose any programme. But I believe that I am in perfect harmony with Mr. Marshall's views if I say that in general it is desirable not to take up fresh sites but to continue excavations on such sites as have previously been explored by General Cunningham or by Mr. Marshall and the Provincial officers now attached to the Department.

It will not be out of place here briefly to review the ancient sites which first of all ought to claim our attention. In the Frontier Province I mention, in the first place, three all situated in the Peshawar District. Shāhjī-kī-Dhērī outside Peshawar City is well-known as the place where in 1909 the famous Buddhist relics were found. During the last cold season Mr. Hargreaves has completed the excavation of the Pagoda mound representing the great *Stūpa* of Kanishka. Of the adjoining monastery only a corner has so far been cleared, and it would be desirable to unearth the whole of this building also, particularly as Hiuen Tsiang mentions inscribed memorial tablets which marked the residences of certain early Fathers of the Church. Another place of special importance in the Peshawar District is Chārsadda on the lower Swāt. It is supposed to mark the site of Pushkālīvatī, the ancient capital of Gandhāra, known to the Greeks by the name of Peukaleōtis. Excavations carried on here by Mr. Marshall and myself in the spring of 1903 did not produce any documents to confirm the identification, but it is not unreasonable to hope that further researches will settle this important question. The mounds round Chārsadda have yielded several inscriptions and there is perhaps no place where there is a greater likelihood of finding epigraphical material to settle the date of the Græco-Buddhist sculptures of Gandhāra.

The third site is that of Sahri-Bahlōl from which Dr. Spooner has been able to enrich the Peshawar Museum with such a splendid collection of Gandhāra sculptures.

Outside the Peshawar District there is the mound of Akra, near Bannu, which has yielded coins, gems, terracottas and other interesting antiquities of the Græco-Bactrian period. The Upper Swāt Valley also offers great opportunities for research, not to speak of Bunēr and other trans-border tracts, where we may hope to find the solution of many problems, not to be solved in Indian soil. Baluchistan offers an enormous, almost unexplored field of research.

In the Punjab no large excavations have of late years been carried out. There are two sites which particularly would repay exploration—Shāh Dhērī and Siālkōt. Shāh Dhērī was identified by General Cunningham with Takshasilā, the Taxila of the Greeks, and subsequent discoveries leave no doubt as to the correctness of his identification.

Taxila was the most important town of Northern India, so that no place in the Punjab promises a richer harvest. But it must be remembered that the site is a very extensive one covering nearly thirty-six square miles and that, to make any impression on it, it would be necessary to continue explorations for several seasons. Siālkōt has been identified by Mr. Fleet with the ancient city of Sāgala, the capital both of the great Indo-Bactrian King Menander and of the savage Hun ruler Mihirakula. If this identification is correct, the place ought to be a most promising field for research.

Other sites in the Punjab which would deserve exploration are the mounds of Sunēt near Ludhiānā, of Shorkot in the Jhang District and of Bhīr in Miānwālī. There must be numerous others never yet noticed or described.

In the Hill tracts also there is some scope for excavation. There is, *e.g.*, Babōr, the Bābbapura of the Rājatarangīnī, which I believe to be the original capital of the Dōgrās. But this place is situated in the Jammu-Kashmir State. In Kashmir proper I mention Pāndrēnthan, the ancient capital, which was superseded by Srinagar, and Parihāsapura, the city of the great Lalitāditya.

In the United Provinces, the real centre of ancient Indian civilisation, there are a large number of important sites awaiting the spade. Several of these have already partially been explored and the choice is, therefore, not an easy one. As regards epigraphical materials, no place is certainly more promising than Muttra (Mathurā). Here Dr. Führer conducted excavations during a series of years resulting in the discovery of numerous sculptures and inscriptions. It seems, however, advisable to postpone further explorations at Muttra until a scheme to extend the local museum has been carried into effect.

The excavations at Sārnāth certainly ought to be continued. Here we have the great advantage of a local museum which affords plenty of room.

Another important Buddhist site is that of Kasiā. It is more desirable that here also explorations should be continued, until evidence will be forthcoming as to the supposed identity of this place with Kusinārā, the place where Buddha died.

The site of Buddha's birthplace was identified by Dr. Führer by means of an Asōka pillar. But it lies in the Nepal Tarai, a few miles beyond the British border, and the same is the case with the site of the neighbouring city of Kapilavastu. In the latter locality some explorations were carried out by Babu P. C. Mukerji, but a great deal still remains to be done. The famous Piprāhvā Stūpa is situated within the British border and the monastery belonging to this monument still awaits excavation.

Bhītā near Allahabad was taken up by Mr. Marshall in the cold season 1909-10 and explored down to very early strata of civilisation. I do not know the site sufficiently to judge whether it would repay further excavation but the terra-cottas, inscribed seals and sealing, etc., discovered form a most interesting collection.

There are numerous other important ancient city sites in the United Provinces, such as Sahēth Mahēth (Srāvastī), Sankisa (Sānkasya), Kanauj (Kanyakubya), Kosam (Kausāmbī?), etc., but it seems advisable that for the near future the Department should devote its energies to the three places first mentioned—Muttra, Sārnāth and Kasiā.

In Bengal the most important sites connected with early Buddhism are to be found in Bihār. Rājgir, the ancient capital of Magadha, has been explored by Mr. Marshall and Dr. Bloch. The latter spent one season on excavations at Basārh supposed to be the ancient Vaisālī. I may say that the Champāran District, in which Basārh is situated, abounds in important sites, one of which has already yielded definitely Vedic material. The most promising site of all is, no doubt, that of Patna, the ancient Pātaliputra, the capital of the Mauryas, which has never been subjected to systematic excavation.

In the Bombay Presidency there seems to be much less scope for excavation, but I have hardly any personal acquaintance with that part of India. Sind has buried cities, such as Brāhmanābād, Mansúra, and Buddhist monuments which deserve exploration, as is evidenced by Mr. Cousens' latest discoveries.

With regard to Rājputānā, Mr. D. R. Bhandarkar writes me :—" Only one place has so far been excavated in Rājputānā, so far as my knowledge goes, *viz.*, Mandōr, six miles to the north of Jōdhpur. The excavation was done under the supervision of Mr. Marshall. Nagarī near Chitōrgarh in the Udaipur State and Nagar in the Jaipur State are worth excavating, and will yield better results, I think, than Mandōr ".

Major C. S. Luard has kindly supplied me with a note on archæological work in Central India, from which I quote the following passage :—" There are two sites which would undoubtedly re-pay excavation, old Ujjain and Bēsnagar (both in Gwalior State). At the last an attempt has been made, but it is not systematic or perhaps very scientific; and unscientific excavation is far worse than nothing. The early attempts at Gandhāra were a good [or rather a bad!] example of such work !"

" I fancy Gurgi Masaun in Rewah and possibly other places might also repay excavation. Exploration by clearing jungle and moderate surface excavation should be done in many places in order to find out the lie of buildings and obtain an idea of what further excavation and examination might be profitable ".

With reference to work in Rajputana and Central India and in Native States in general, I may point out that the possibility of such work will depend on the approval of the respective Durbars. Past experience makes it more than doubtful whether in the near future we shall be able to undertake either Bēsnagar or Ujjain.

In the Southern Circle Mr. Rea has devoted a great deal of attention to excavation of pre-historic and Buddhist sites. There is evidently ample opportunity for further work of this kind.

Mr. Marshall, in speaking of Mr. Rea's excavations at Adichanallur, mentions that a wealth of bronze objects had been recovered for the Madras Museum, but that "in the opinion of the excavator sufficient material was still lying buried there amply to provide representative collections for all the museums in India".

It is, however, absolutely necessary that first proper provision should be made for the exhibition, labelling and cataloguing of the numerous antiquities already unearthed which are now encumbering every available inch of the Madras Museum, Mr. Marshall made proposals on the subject which are under consideration with the Government of India. For the present it is certainly inadvisable to continue excavation.

I insert the following passage from a Memorandum drawn up by Rai Bahadur V. Venkayya, the Government Epigraphist, for submission to this conference.

"General programme of excavation work. I would here suggest the necessity for excavation at Kaveripattanam in the Tanjore District and at Tiru-Karūr in the Cochin State. The former is mentioned by Ptolemy as *Chaberis emporium* (*Indian Antiquary*, Volume VII, page 40). In early Tamil literature reference is made to it as the capital of the Chōlas. Trial trenches may be dug in the most promising portions of the site and, if these disclose the existence of extensive ruins, the whole site may be carefully excavated. Ptolemy's *Karoura Basileion Kerobothros* is not Karuvūr in the Coimbatore District, but is probably identical with a deserted village named Trikarūr or Tiru-Karūr, 3 miles from Khodamangalam and 28 miles east by north of Cochin. The remains of an old temple and of the walls of some old buildings at this village are mentioned by Mr. Sewell (*List of Antiquities*, Volume I, page 261). Karūr was the ancient capital of the Cheras—a dynasty mentioned in the edicts of Asōka under the name *Kēralapura* (*Epigraphia Indica*, Volume II, page 466). Mention is made in early Tamil literature of a number of kings of this dynasty. But, owing to the paucity of inscriptions on the west coast, the history of the Cheras remains obscure even to this day. I would, therefore, suggest the starting of trial excavations at Tiru-Karūr. If the excavations at Kaverippattanam and Tiru-Karūr prove successful, they would not only throw considerable light on the ancient history of the Chōlas and Chēras, but also furnish valuable information on the spread of Buddhism in Southern India. These two places, *viz.*, Kaverippattanam and Tiru-Karūr should be included in the general programme of excavation work for Southern India."

Finally comes Burma, which unfortunately I have never had occasion to visit. M. Duroiselle has kindly favoured me with his opinion on the scope of excavation there which appears to be restricted. The only sites to excavate, according to M. Duroiselle, are Prome and Pagān and perhaps a few others like Tenasserim.

I have already pointed out that under existing arrangements the time, which an officer of the Archæological Survey can devote to excavation, is restricted. I may add that only a small number of officers in the Department can be considered competent for this kind of work. It is then not to be wondered at that the progress made is slow, and it is only natural that the archæological officers should be hoping for outside help to enable them to deal more adequately with the numerous ancient sites which call for the spade. This does not mean, I hasten to add, that we are in the least anxious to revive that period of desultory digging by amateurs which in the past has caused incalculable and irreparable harm and which I am grateful to say, has now come to a close.

But whereas it is clearly impossible for Government to explore more than a very small number of the innumerable ancient sites scattered all over India, any offer of assistance made from a competent quarter ought to be received most gratefully.

PROGRAMME FOR EXCAVATION WORK.

North-West Frontier Circle—

Shāhjī-kī-Dhērī near Peshawar
Chārsadda (Pushkalāvatī ?) } Peshawar District.
Sahri Bahlōl ... ...

Jammu and Kashmir State—

Babor (Babbāpura) in Jammū.
Parōspur (Parihāsapura) in Kashmir.
Pāndrēnthan (Purānādhishthāna) in Kashmir.

Punjab—

Shāh Dhērī (Taxila), Rawal Pindi District.
Siālkōt (Sāgala?) Siālkōt District.

United Provinces—

Muttra (Mathurā), Muttra District.
Sārnāth, Benares District.
Kasiā (Kusinārā ?) Gorakhpur District.
Bhītā (?), Allahabad District.

Bengal—

Patna (Pātaliputra), Patna District.
Rājgir (Rājaghari), Gya District.
Basārh (Vaisālī), Champāran District.

Bombay—

Various sites in Sind.

Rajputana—

Mandōr, Jōdhpur State.
Nagāri, Udaipur State.
Nagar, Jaipur State.

Central India—

Ujjain (Ujjayinī), Gwalior State.
Bēsnagar, Gwalior State.
Gurgi Masaun, Rēwah State.

Madras—

Kaveripattanam (*Chaberis emporium*), Tanjore District.
Tiru-Karūr (*Karoura Basileion Kerobothros*), Cochin State.

Burma—

Prome.
Pagān.
Tenasserim (?).

E(2) Note by Dr. Vogel on the rearrangement of Circles and redistribution of work and possibilities of economy arising therefrom.

I understand that one of the main objects of this conference is to devise means for promoting archæological research—an object with which I heartily agree. There can be little doubt that the present position of archæological officers is in many respects unfavourable for research. Each officer has to run an office and to carry on a constantly growing official correspondence. His duties are connected with preservation of monuments, with museum administration (in the absence of expert curators) and with the application of the Ancient Monuments Act. It should be remembered that at present every research officer is responsible for a great deal of conservation work. Dr. Spooner, since his transfer to the Eastern Circle, has had practically not a moment for research. To mention my own case, I am entrusted with the conservation of the Buddhist and Hindu monuments in two provinces. In the circumstances it is to be wondered at that any time remains for research at all. But it is a thousand pities that Government should entertain a body of experts and scholars and that they should have to waste their time in noting on files and writing official letters and reports on subjects not pertaining to their specialities. The late Dr. Bloch, a linguist and archæologist of eminent ability, who was connected with the archæological survey during nearly ten years, has not been able to produce a single monograph, his time having been largely taken up with reporting on the repairs of Muhammadan buildings. With the Director-General of Archæology the case is even worse than with the provincial officers, as the correspondence in his office is so much more extensive and he has to keep in touch with conservation work all over India. The alarming part is that the office correspondence goes on increasing and that, unless a thorough change is effected, there is no prospect of any improvement in the present unsatisfactory state of affairs.

The following proposals are calculated to cut down office work, to free the archæological expert from the task of conservation, for which other specialists have been provided, and thereby to promote the opportunities for research. I make these proposals with the greater confidence, because I know that they have the general sympathy and support of the present head of the Archæological Department for whom I am officiating. My proposal, briefly stated, is that the Department should be imperialised as far as the research branch is concerned. In other words, the research officers now attached to a certain circle and placed under a Provincial Government should transfer their headquarters to Simla, be attached to the Office of the Director-General of Archæology and work under his instructions. This would mean that we could do away with some of the provincial offices and effect a considerable saving in expenditure and office correspondence. At the same time it would mean an enormous gain in efficiency. First of all, I must point out, that, as far as research is concerned, the Provincial arrangement has no advantages. The provincial officers are usually experts in a certain branch of archæological research, say Buddhist sculpture or numismatics. Their subject is not limited to one province or to one Circle and it would be of great advantage if they could extend their researches in their special branch over the whole of India.

My object is to form a complete archæological bureau which would be able to give expert advice on any subject relating to Indian archæology. To make it fully representative of all branches of antiquarian research we should require the following officers :—

1. Director-General of Archæology.
2. Epigraphist, Northern Inscriptions.
3. " Southern "
4. " Moslim "
5. Numismatist.

6-9. Four Superintendents of Archæology (who would specialise in excavation and in Brahmanical, Buddhist and Jain architecture and sculpture respectively).

10. Inspector of Monuments.

11. „ of Museums.

The functions of these various officers will be at once evident from their designations. I am only to add that the four Superintendents will devote themselves chiefly to excavation and other research work. They will also be deputed for museum work of a special kind such as the cataloguing of the Amaravaṭi sculptures in the Madras Museum.

As against this ideal scheme, what is actually possible with our existing staff is the following :—

1. Mr. Marshall, Director-General.
2. „ Venkayya, Epigraphist.
3. „ Krishna Sastri, Assistant Epigraphist.
4. Dr. Horovitz, Epigraphist, Moslem Incriptions.
5. *Vacant.*
6. Dr. Stein, Exploration.
7. Dr. Spooner, Brahmanical Archæology.
8. Dr. Vogel, Buddhist „
9. Mr. Bhandarkar, Jain „
10. *Vacant.*
11. *Vacant.*

It will be seen that we cannot at once form a full bureau. We have no numismatist, and no officers who could act as architectural assistant and as inspector of museums. For the present the Director-General will have to continue to hold charge of these duties, though it is to be feared that, as long as no specialists have been appointed, he will not be able to give as much attention to research as he ought to do. The appointment of a numismatist seems to me to be most urgently required, but for the present the existing system of honorary numismatists will have to be continued.

The appointment of an architectural assistant to relieve the Director-General of part of his heavy duties in connection with the preservation of monuments seems also most desirable. But I am afraid that in a time of financial pressure an increase in the European staff of the Department would not be received favourably. I therefore wish only to express the hope that in the near future it may become possible to select an inspector of ancient monuments from among the provincial conservators. In the same way, an inspector of museums should be selected from among the curators of such institutions.

Every time when an opportunity occurs, an attempt should be made to make the bureau more representative of all branches of Indian Archæology. It so happens that at present both our Sanskrit Epigraphists are Southern specialists, whereas it is essential that we should have one for Northern and one for Southern inscriptions. I may mention here that I should not propose to remove Pandit Krishna Sastri's headquarters to Simla. The interests of Moslem epigraphy are at present served by Dr. Horovitz, who, though not actually attached to the Archæological Department, contrives to carry out this work in addition to the duties of his regular post in an eminently satisfactory way.

It will be seen that the officers concerned with conservation of ancient monuments are so far not involved in this scheme of reorganisation. In this case it would not serve any useful purpose to transfer their head-quarters to Simla.

They should remain each in his own circle and under the direct orders of the provincial Governments. Their distribution would thus remain as at present, namely, in the—

Northern Circle,	Mr.	Gordon Sanderson,	Head-quarters,	Agra.
Eastern ,,	,,	Blakiston,	,,	Bankipore.
Western ,,	,,	Longhurst,	,,	Poona.
Southern ,,	,,	Rea,	,,	Madras.
Burma ,,	,,	Taw Sein Ko,	,,	Mandalay.

These five officers, except Mr. Blakiston, have at present all the rank of Superintendent. I propose to change that designation into that of "Conservator of Ancient Monuments" which would at once clearly define their functions as being distinct from those of the research officers. I have ranked Mr. Taw Sein Ko among the conservators, though he is not an architect. It seems to me in any case that his head-quarters ought to remain fixed at Mandalay.

The great saving in expenditure will be that the office of the Frontier Circle at Peshawar and that of the Superintendent, Hindu and Buddhist Monuments at Lahore will di appear, the head-quarters of the two Superintendents being transferred to Simla. As the Superintendent of the Eastern Circle and the present Assistant Superintendent of the Western Circle will also go to Simla, it will probably be found possible to reduce the budget of those two circles both as regards salaries, establishment and travelling allowances. In each case the existing staff could be reduced with one clerk, one draftsman and two peons. The total saving thus effected will be Rs. 26,000 as will be seen from the following statement :—

		Rs.
Office of the Superintendent, Frontier Circle	... ...	7,000
,, ,, Northern ,, (Hindu and Buddhist Monuments).		12,000
Reduction, Office of the Superintendent, Eastern Circle	...	1,500
,, ,, ,, Western ,,	...	1,500
Travelling allowance :—Eastern and Western Circles	...	4,000
Total	...	26,000

On the other hand, my scheme will involve an increased expenditure on other heads. Mr. Bhandarkar holds at present the post of an Assistant Superintendent in the Western Circle on Rs. 450. But it is now proposed to promote him to a superintendentship. His pay would accordingly rise from Rs. 450 to Rs. 500—making an annual increase of Rs. 600. I further propose to appoint a second Native Assistant to the Director-General on a pay of Rs. 150—10—250 and to institute two more scholarships of Rs. 100 each. The result will be that we shall have two Native Assistants and four scholars attached to the Director-General's Office. (1)

With a number of specialists at head-quarters it will be possible to give the scholars a more systematic training than has hitherto been possible. In the touring season they will be deputed to some important work of excavation or to some special work of research in some museum, either under the Director-General personally or under any of the Epigraphists or Superintendents. I do not think there need be any fear that we shall not be able to provide employment to this increased number of scholars on the close of their training. In the first place, there will be two assistantships to be held by Indians, as a preliminary to employment in the superior staff of the Department. There will further be the prospect of employment at the Imperial Museum, Calcutta, and at the Provincial Museums where it is hoped that more posts of archæological curators will gradually be instituted. In the third place we may hope that the larger Native States will employ Indian archæologists trained in the Archæological Survey Department. There would then be wider prospects for promising Native archæologists.

(1) In the case of an Oriental Institute being founded at Calcutta with opportunities for training in archæology two scholarships would not be required, and a third Native Assistant could be substituted.

It will further be evident that with four more gazetted officers attached to the Office of the Director-General, an increase in his staff is absolutely necessary. Whereas we do away with four clerks, four draftsmen and two photographers in the provincial offices, we shall require two clerks, two draftsmen and two photographers in addition to those now employed in the Director-General's Office. I may say at once that an increase in the staff would have been unavoidable anyhow, on account of the work in connection with the library and the increase in photographic work.

The following statement shows the new expenditure which is likely to result from my scheme :—

	Rs.
Pay, Assistant Superintendent, Western Circle	600
" Native Assistant on Rs. 200	2,400
Two additional scholarships	2,400
" " clerks on Rs. 60 each	1,440
" " draftsmen on Rs. 80 each	1,920
" " photographers on Rs. 80 each	1,920
Eight peons on Rs. 10 each	960
Travelling allowance, 4 Superintendents	8,000
Contingencies	4,000
Total	23,640

So far the scheme, as outlined above, involves an actual annual saving of Rs. 2,360 and provides greatly increased opportunities for the training of Indian scholars. This, I believe, is in accordance with the policy universally favoured at the present time.

There are some other points to be discussed in connection with my scheme. The first regards my own position as Superintendent, Buddhist and Hindu Monuments, Northern India. I have discussed this point with Mr. Gordon Sanderson who is willing to assume this charge in addition to his duties in connection with Muhammadan monuments in the Northern Circle. Mr. Sanderson would further have to look after the conservation work in the Frontier Circle and in Kashmir. That in the Frontier Circle is inconsiderable. In Kashmir there is a large field, but this could only be properly worked, if the Durbar could be induced to appoint a competent Indian and occasionally to consult the Conservator at Agra on specially important cases. For the present I do not think that the Frontier Province and Kashmir would add in any degree to Mr. Sanderson's labours. But the care of the Buddhist and Hindu monuments in the Punjab and the United Provinces would undoubtedly increase his responsibilities. It would seem only fair that, in order to enable him to cope with the extra work, he should be given some extra assistance in the form of an additional clerk and an additional draftsman. The appointment of a second clerk to the Agra Office has already been under consideration, the present arrangement being that an extra clerk is employed only for five months. This arrangement which was proposed by the late Mr. Froude Tucker has not proved satisfactory, and if my scheme were adopted, there would be all the more reason to make the temporary second clerk permanent. Mr. Sanderson now entertains one draftsman, and one draftsman-photographer. Considering that the late Mr. Edmund Smith who was in charge of the United Provinces alone had no less than six draftsmen, the present number must appear very inadequate, and it is certainly not extravagant to give Mr. Sanderson a second draftsman, if in future he is to be responsible for the preservation of all ancient monuments, Buddhist, Hindu and Muhammadan, in three provinces. I may add that one of the two draftsmen attached to my Lahore Office could be conveniently transferred to Agra.

Another point to be considered is the Peshawar Museum which hitherto has been in charge of the Superintendent, Frontier Circle. As on his transfer to Simla his connection with the Museum would naturally cease, the present custodian on Rs. 60 would have to be placed in charge. I must confess that

this is not a very satisfactory arrangement, as the custodian in question is not an expert who can deal with the exhibits scientifically. It is, however, not unreasonable to hope that in the course of time the Government of the Frontier Province will appoint a proper curator. This is really a point to be discussed in the Museum Conference, but I may say at once that we can never feel satisfied as long as no experts have been appointed to take charge of our important provincial collections. The Governments of Ajmer and of the United Provinces have taken the lead, and it is hoped that others will follow.

Finally it will be clear that, if four of the Provincial Superintendents are to be transferred to the Director-General's Office, who, moreover, will have to accommodate an additional Native Assistant, two holders of scholarships, two more clerks, two more draftsmen and two more photographers, the present archæological office would be insufficient. It is true that we can provide room for a few officers who come to Simla for three months in the summer, but a large increase of officers permanently stationed at Simla would necessitate additional office accommodation. We should probably require the whole of "Benmore," but I have not been able to study this question in detail. Besides, it would first have to be ascertained whether the Census Superintendent and the Inspector-General of Agriculture who now share the building with us can be located somewhere else.

An immediate result of my scheme which to me personally appeals most strongly is that it will increase the opportunities for research by a select body of specialists forming one bureau under the Director-General of Archæology. During the cold season each of them will devote himself to some special work of research, and the summer will be spent at head-quarters in working out the results of the winter campaign and preparing them for publication in the Annual Report, in monographs and in articles for Oriental Journals. I am sure that the work of publication will gain enormously by a concentration of our forces at Simla and that in this way it will be possible to bring and keep our periodical publications up to date. At present, for instance, the proofs have to be sent all over India and often are not returned until after a considerable lapse of time. Every point relating to the different papers and the illustrations has to be settled by correspondence. It would in general be an advantage not to be over-estimated that during their stay at head-quarters the research officers would be able constantly to discuss with each other any questions relating to their work. It would also be possible to produce joint publications on large subjects touching on more than one field of research.

It would be a further advantage of great importance that during their stay at head-quarters the research officers would have immediate access to our Central Library which now contains all leading periodicals on archæology, architecture, ethnology, philology published all over the world and both standard works and special studies. This splendid archæological library is one of the great boons which, on Mr. Marshall's recommendation, the Government of India has bestowed on the Archæological Department. At present it is the great attraction which draws our research officers to Simla. And it would no doubt be still more utilised if these officers were stationed at Simla permanently. The Library itself, I may add, would also benefit by the Director-General being able constantly to consult his experts on the acquisition of the best works of reference relating to their respective fields of research.

E(3). Note by Dr. R. G. Bhandarkar on Dr. Vogel's scheme of re-organisation.

Dr. Vogel's points are these, *viz.*, (1) that the research work should be divided into excavation, Buddhist, Brahmanical and Jaina archæology and four

Superintendents should be put in charge of these four branches; (2) that they should be located at Simla; and (3) that during the cold season they should travel, each pursuing his own line of research. In the first place, it is questionable whether a sharp distinction between the different classes of archæological remains would be justifiable from a scientific point of view. For a gradual development from the earliest Buddhistic to the later Brahmanical and Jaina remains is traceable. But supposing that for practical purposes the distinction is made and the above-mentioned points are carried out, the result will be that while the scope of work of each Superintendent will be narrowed, the extent of the country to be travelled over by him will be vastly increased, including as it does the whole of India. And it must often happen that all the three last Superintendents will have to travel to the same place or in the same region, as Buddhistic, Brahmanical, and Jaina monuments are often found at one and the same place or in one and the same region, in order to find out whether that place or region has the monuments of the class with which he has to deal and scrutinise more carefully the monuments of that class already known to exist—which are the two objects of travelling. This will involve a waste of energy and a waste of money also, since the travelling expenses of all the three to the same place or region will have to be paid. Thus according to the new proposal three persons will have to travel over the whole of India, but according to the present territorial division of work each of them travels over a part of the country so that in effect it comes to one person travelling over the whole country instead of three. At the same time each Superintendent will have to carry a clerk and a draftsman with him so that the two clerks and two draftsmen proposed by Dr. Vogel will not be sufficient. On the other hand, if the discovery of the monuments of all the three classes are left to one individual as at present, matters will be easier. It does not require great special knowledge of each branch in order to distinguish which monument belongs to which class. The work of a more careful scrutiny also might be left to the same individual, for, after all, the special knowledge of each class that is necessary is not so great as to make it impossible that one individual should possess such a special knowledge of all the classes of monuments. Sir Alexander Cunningham and Dr. Burgess discovered and described carefully monuments of all the three classes. I do not think, therefore, that the work of Archæological Superintendents should be divided according to the class of monuments, but that the present principle of assigning a particular circle to each is more convenient and does not necessitate each Superintendent travelling over the whole of India, as Dr. Vogel's proposal will do. As to excavation work Dr. Vogel does not state what the qualifications of the officer entrusted with it should be. He must not be one exclusively acquainted with either Buddhistic, Brahmanical or Jain monuments. He must have a knowledge of all the three classes and of epigraphy, as the monuments to be excavated may belong to any one or more of them and contain inscriptions. Thus an efficient knowledge of the various species of monuments and also of epigraphy seems necessary for the excavation officer as well as for the rest.

I do, however, agree with Dr. Vogel in thinking that the work of research or exploration should be separated from that of conservation. And this can be easily done with the present staff. In the Punjab and the United Provinces constituting the Northern Circle Dr. Vogel should be entrusted with the work of research only and Mr. Sanderson with that of conservation. In the Eastern Circle Dr. Spooner should take up the research work and Mr. Blakiston the conservation work. And in the Western Circle Mr. Bhandarkar should have the research work entrusted to him and Mr. Longhurst that of conservation. Dr. Stein will be the research officer of the Frontier Circle, there being hardly any conservation work there. It is not necessary to appoint a special officer for the work of excavation. It should be entrusted to the two Archæological Superintendents of each Circle conjointly, since their respective qualifications will be in requisition in its execution.

As to numismatics the work may continue to be assigned to honorary experts, as Dr. Vogel proposes. But I think it would not be too much to ask our research officers to acquire proficiency in it, and here again I shall instance Sir Alexander Cunningham who besides being an exploring officer

was a pre-eminent mumismatist as we know from his works "Ancient Coins" and "Mediæval Coins" and from the monographs he contributed from time to time to the Numismatic Chronicle. Of the present Archæological Superintendents Dr. Stein has already acquired a very good knowledge of numismatics as is evident from his published articles. The other Superintendents may be required to turn their attention similarly to the subject.

E (4) Note by Dr. Vogel on the Recruitment of Officers for the Archæological Survey [1].

In the introduction to his first Annual Report for 1902-03, Mr. Marshall has given an excellent account of the Archæological Survey. His final conclusion is that in future preservation and research should have equal claims. Now these two branches require widely different accomplishments. For preservation knowledge of architecture is essential in the first place, both theoretical and practical. Knowledge of different styles of building is wanted, but much more important than this is knowledge of different kinds of stone, of plaster, of mortar; the means of removing vegetation from ancient buildings (by the way a problem of the utmost importance and not as easy of solution as it might appear to the uninitiated) the means of preserving stone, questions of drainage, etc.

In other words, the conservator of monuments has a task essentially practical. He must have antiquarian tastes, no doubt, love and reverence for ancient monuments, the right feeling for their historical interest, but the conservator need not necessarily be a scholar, he need certainly not be a linguist; a practical knowledge of the vernacular is all he wants of oriental languages. He will, no doubt, meet with inscriptions in the classical languages, and these records will interest him on account of the light they throw on the history of the building on which they are found. But their decipherment may safely be left to the epigraphist.

I would even go so far as to maintain that archæological scholarship would perhaps be undesirable in an officer entrusted with the conservation of monuments, as it would be liable to entice him to detailed studies in history of architecture and thus prevent him from giving his full attention to the eminently practical task of conserving. And in each circle this task is immense, in fact almost unlimited.

As regards research, I need hardly say that for this branch of archæological activity scholarship is required. What particular scholarly attainments are wanted depends on the province in which the archæologist has to work and on the particular field of research, architecture, sculpture, iconography, numismatics, epigraphy—which has been chosen. For an archæological officer in India, as matters now stand, it is impossible to become a specialist in the German sense of the word. By the public the antiquarian is credited with an expert knowledge of everything pertaining to the past—including old Chinese porcelain, Oriental rugs and Dutch tiles. Anyhow the Government archæologist has to have some knowledge at least of all the different branches of antiquarian research and he must know who are the most competent specialists in those various branches of research so that he may be able to refer to them any questions with which he cannot deal himself. At the same time he will naturally feel attracted by some special branch or branches of research, and, as far as possible, he will devote himself to these in particular. The more Government archæologists are placed in a position to specialise, the more thorough and valuable the work will be which they produce. There is very little danger, I should say, of their field of research becoming too restricted. A vast subject like Buddhist sculpture in India, for instance, offers unlimited scope for research.

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[1] It should be understood that this note was written before proposals for the foundation of a Central Oriental Institute had come to my notice. I have made no alterations in my original remarks so as to bring out all the more clearly that many of the difficulties mentioned by me would be removed by such an institution.

A knowledge of certain Oriental languages is important in archæological research; and in some branches—such as epigraphy, iconography and numismatics—it is obviously all-important. Acquaintance with Sanskrit is desirable for any student of the antiquities relating to the Brahmanical civilisation of ancient India. The monumental remains can only be rightly interpreted by constant reference to the literary sources. The student of Buddhist antiquities wants both Sanskrit and Pali. For an investigation of the Muhammadan monuments Persian and some Arabic is required.

There are persons who maintain that such a knowledge of Oriental languages is superfluous, as most important Sanskrit and Pali books have been translated into English or some other European language. But this assertion seems to me to miss the point altogether. A person who has studied the language, say Sanskrit, has naturally acquainted himself with Sanskrit literature and through this literature with old Indian civilisation. If then, in the course of his archæological explorations, he chances upon any object not in use now-a-days, such an object will remind him of some passage he has read in the ancient literature.

To give a concrete instance, the late Dr. Bloch explored some sepulchral mounds in Northern Bihar, and through his knowledge of the ancient literature he was able to demonstrate that the mode of burial practised here was in close agreement with that described in Vedic texts. A non-Sanskritist would probably have missed this most important fact connected with these tumuli, notwithstanding the fact that the text in question was accessible to him through an English translation. The circumstances which enabled Dr. Bloch to make his interesting observations was his previous acquaintance with the ancient literature.

It is very unfortunate that at present the Government Archæologist is burdened with so many official duties that he finds it very hard to keep up his knowledge of Sanskrit, and impossible to acquire such a knowledge, if not possessed from the outset.

For a thorough first-hand investigation of certain classes of Indian antiquities a knowledge of Oriental languages is therefore desirable. But linguistic knowledge is not sufficient. As a Government archæologist has to deal with all the different branches of archæology he must know something about architecture, sculpture, iconography and numismatics.

Of course, a real familiarity with these subjects can only be acquired in the course of the work. One learns best and quickest on the spot, in the field of research, by practice. On the other hand it is certainly desirable that one should start the work after a thorough preparation and training.

The question is :—what kind of training is required? Where and how can it be obtained? Here again we must make a distinction between the officer entrusted with the conservation of monuments, let us call him the Conservator, and the research man, *i.e.*, the Archæologist.

Let us first see how hitherto officers of the Archæological Survey have been recruited. I may say that during the first period the work was entirely done by people who had had no previous special training at all, by persons belonging to different trades and professions who had taken up archæology as a hobby. Cunningham was an officer of the Royal Engineers, James Prinsep was a mint-master, James Fergusson, I believe, an indigo-planter, Major Cole was also a military officer, likewise Major Kittoe, Mr. Rodgers was a schoolmaster, if I am not mistaken, who became interested in coins. The "exploration" of Buddhist topes and the digging for Græco-Buddhist sculptures used to be a pleasant pastime for both civil and military officers. I need hardly say that several of these men, though amateurs to start with, soon became real professionals. But on the whole, the want of proper scientific training makes itself very often felt in the articles and reports published by some of those early archæologists.

In the meantime, Indian archæology had become a real science, the field became more extensive day by day, and the study more detailed. It was then felt that specially trained men were required and from about 1900 A. D. Orientalists were appointed, most of whom were foreigners. These Orientalists,

however, were not really archæologists to start with. Their special knowledge of archæology had to be acquired on the spot. It is evident that this is a great disadvantage and results in much waste of time.

The main difficulty is that for future officers of the Archæological Survey there is no fixed course of training[1]. I do not think that we should gain much by the institution of examinations for archæological officers. They are a poor test of a man's ability, and many a person has forfeited the little sense he had by cramming for an examination. The real difficulty is that no University either in England or in India offers an opportunity for students to qualify themselves for the special work which the Government archæologist has to do. At no University either in England or in India exists a chair for Indian archæology or even for Indian ancient history[2]. Nor is the care of ancient monuments taught anywhere except in Berlin.

How then are we to recruit our archæological officers, 1st the conservator, 2nd the archæologist?

The conservator must be a trained architect. It is, of course, desirable, as I have said, or rather essential that he should have antiquarian tastes, a real love of antiquity, without which he can never have the right feeling for his task. But besides the ordinary architectural training, it is desirable that he should have received some special training in his real work: the care of ancient monuments. Now the only place, as far as I know, where such special training can be obtained is the Technical University at Berlin where for the last three years a course of lectures is held on "Denkmalpflege". It would, therefore, deserve recommendation to send candidates after their ordinary architectural training in England, to Berlin for one year. There is however a practical objection. The Archæological Department is at present underpaid and undermanned. In other words, can we require a man who has already completed his ordinary training to go abroad for a year's special training, if we can only offer him a post of 300 or 400 rupees? In the second place: If a vacancy occurs, it is as matters stand, extremely difficult to make proper arrangements for a temporary man. The Department itself is too short of officers, and it is, as a rule, impossible to obtain a temporary man from some other Department. *1st*, because special knowledge is required; *2nd*, because the salary offered is too low to make it worth while for any one to officiate. In other words, if a vacancy occurs, it is necessary that a new man should be brought out as quickly as possible. Especially is this the case in the preservation branch, as the work is here so much more urgent, and delay may cause irreparable damage.

A careful selection among trained architects is, therefore, the best policy, and this policy has been followed on Mr. Marshall's initiative for the last ten years with on the whole satisfactory results. This I think will be particularly noticeable with regard to the Muhammadan buildings in the Northern Circle which have benefited enormously by being placed under expert supervision.

As regards the recruitment of research men, I believe, that here also we are now following the right policy by looking in the first place for Oriental scholars. Any special knowledge of archæological subjects, practical experience of excavations, etc., will, of course, be desirable but cannot always be demanded. It should be remembered that at present Indian Archæology is not, as far as I know, taught at any University, though there are a certain number of Sanskrit professors, like Prof. Rapson at Cambridge and Prof. Luders at Berlin who have studied certain branches of Indian Archæology and would no doubt be able to give students a special training in these subjects.

European Universities and Museums however offer a splendid opportunity for the study of classical archæology, whilst Rome, Greece and Egypt are unrivalled fields for practical exploration. An Oriental scholar who has studied classical archæology and seen excavation in Rome, Greece or Egypt would be the ideal man for a post of research in this Department. I regret to say that hitherto no man combining those various qualifications has been

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(1) The proposed central Oriental Institute would remove this difficulty.

(2) At the Universities of Cambridge, Oxford and London there are teachers of the Modern History of India. The Dublin University entertains a teacher of Indian History combined with Hindustani. *Cf.* Rhys Davids, *Oriental studies in England and abroad, page 6.*

obtained. The difficulty is the same as in the architectural branch. Can we expect a man who has finished his University course in Oriental learning to go through a special and expensive archæological training abroad if no better prospects await him in India than a post of Rs. 500—25—800?

A point which I now wish to consider is what opportunities for archæological training are offered by educational institutions in India itself. The answer may be brief; none at all. There exists no opportunity for architectural training, not to speak of the care of ancient monuments. As regards the research branch, Oriental languages are, no doubt, taught in most or all colleges and in their study the Indian student has considerable advantages. But a thorough knowledge of Sanskrit or Persian, though useful and even indispensable in most branches of Indian archæology, is in itself insufficient. The study of languages and literature is distinct from archæology which is the study of the monuments—the word monument taken in its widest sense so as to include sculptures, inscriptions, coins and minor antiquities. Moreover, the study of languages and literature according to the indigenous system is not in the first place historical, as it is in Europe. The result is that linguistic and literary studies as practised in India will not endow the student with any methods of research which could be applied in dealing with archæological problems.

It should be remembered that archæology is essentially a historical science. It is well-known that in India its importance as such is enormously enhanced by the almost total absence of any written history for the pre-Muhammadan period. It is also a thing of common knowledge that the sense of historical research, in fact, I may say, historical sense is strange to the Indian mind. This explains why hitherto Indians have taken such an insignificant part in the great work of archæological investigation which has been carried on in this country for half a century.

It is a fact which I must emphasise. Indian archæology strange though it may seem, is decidedly a European science started by European scholars and largely carried on by Europeans up to the present day. Scholars of various nationalities have combined to build up the edifice of Indian archæology, but among the master-builders I can discover no Indians. The standard work on Indian architecture was written by an Englishman, James Fergusson, whose work was continued by other men of the same nationality, James Burgess, Cousens and Edmund Smith. The great authorities on Indian sculpture and iconography are a Frenchman, M. Alfred Foucher, and a German Professor, Grünwedel. Sir Alexander Cunningham who well may be called the father of Indian archæology extended his activity over almost every field of antiquarian research, but the two branches in which he achieved the greatest results were no doubt ancient geography and numismatics. In the latter branch may be mentioned also Professor Rapson and Mr. Vincent Smith, the latter best known as the author of the "History of ancient India". The study of inscriptions was splendidly inaugurated by James Prinsep and the greatest names in this field of research are Professors G. Bühler, F. Kielhorn, Hœrnle, Hultzsch, H. Lüders all Germans; M. Emile Senart, and last but not least Dr. J. F. Fleet. The standard-work on Indian palæography was written by Professor Bühler. The same scholar started that splendid series of monographs on Indian archæology and philology known as the "Encyclopedia of Indo-Aryan Research" to which scholars of various nationalities have contributed and are still contributing, great care being taken by the editors to select in every case the best authority available. Now it is curious that among the contributors to this great work we find the name of only one Indian scholar :—Dr. R. G. Bhandarkar, who is to deal with Indian philosophy. If we turn to the actual work of exploration and excavation of ancient cities, we must mention again General Cunningham, the first head of the Archæological Survey. The honour of having first introduced truly scientific methods of excavation in this country pertains undoubtedly to the present head of the Department, Mr. J. H. Marshall. Among our present explorers none enjoys a greater and more merited reputation than Dr. M. A. Stein, who has worked not only in India (especially Kashmir), but also in Central Asia. In India itself no discovery has made a greater stir than that of the Buddhist relics of Peshawar by Dr. Spooner.

There have indeed been a few Indians who have worked in various branches of Indian archæology, such as Rajendra Lall Mitra, and Bhajvanlal Indraji, but without doing injustice to their memory, I may say that they do not rank equal with most of the scholars enumerated above. The only branch in which Indian scholars have worked extensively and with success is Sanskrit epigraphy to which they were naturally led by their knowledge of Sanskrit. I must, however, add at once that to the elucidation of the two large groups of inscriptions in Prakrit and mixed Prakrit and Sanskrit, which are the earliest and therefore archæologically the most important, Indian scholars have contributed very little. The interpretation of the first group—the Asoka inscriptions—is mainly due to Prinsep, Kern, Senart, Bühler, Hultzsch and Venis. The second group—mostly inscriptions from Mathura—have been studied principally by Bühler and after him by Professor Lüders. The new edition of Volume I of the Corpus Inscriptionum Indicarum dealing with the Asoka inscriptions has been entrusted to Professor Hultzsch, whilst Volume II containing the Brahmi inscriptions of the Kushana period will be brought out by Professor Lüders. Volume III on the Gupta Inscriptions published several years ago is the work of Dr. J. F. Fleet. There is another important group of early inscriptions in the character called Kharoshthi which reads from right to left and which was only used in the North-West of India from about 250 B. C. to about 250 A. D. The decipherment of these inscriptions which offers exceptional difficulties is mainly due to Prinsep, Senart, Bühler, Hœrnle, Lüders, Rapson and Thomas, and again it must be said that the part played by Indian scholars has been insignificant.

It must be admitted that my above review is not very encouraging as regards the prospects of Indian scholars taking a larger share in archæological research. It should not be said that their inactivity is due to the fact of the officers of the Archæological Survey having been largely recruited from among Europeans. This would be reverting the logical order. Most of the eminent men who have worked in the field of research never belonged to the survey of which the number of officers always has been very limited. Some were attached to European Universities and never visited India. Most of them held educational or other appointments in India and took up archæology or epigraphy in addition to their ordinary work. Drs. Bühler, Kielhorn, Hoernle, and Stein (until recently) all belonged to the Educational Department and devoted their leisure hours to the work of research. The same opportunities were open to numerous Indians in a similar position and yet only a very few have availed themselves of them, though the inducement to such studies ought in their case to have been infinitely larger than in that of European scholars, considering that the monuments to be studied were those of their own country and their own nation and their own religion.

I wish now to consider the causes of this apathy. I have already referred to the absence of historical sense which has been a characteristic of the Indian mind from remotest times and which accounts for the almost total absence of historiography previous to the Muhammadan conquest. I am afraid that in modern India the æsthetic or artistic sense also is not very strongly developed and that, therefore, the beauty of the ancient works of art—architecture, sculpture and painting—does not appeal to most of them as strongly as it ought to do. It is significant that an Englishman—I mean Mr. Havell has had to enter the lists to break a lance for Indian art. The revival of the art of painting in the school of young Bengal is, I believe, largely due to his enthusiastic initiative. Now the two points mentioned relate to the national character. There are other causes which are due to the system of education. I must say at once that I am not an educational expert and that my observations are general impressions and not the result of any special investigation. But I believe it is generally admitted that the system of University studies in this country suffers from being too mechanical. The aim in view is always to pass a certain examination by means of certain prescribed text-books. The acquisition of knowledge is not regarded as the real goal, but is looked upon as a means to an end, the end being some Government appointment. In general, it appears to me that the cramming for examinations does not develop that love of knowledge and research which makes the true scholar. When I meet young students who

join our Department it strikes me painfully that they usually talk about their own prospects of promotion and not about the prospects of the science which it is their duty to promote. This much, as regards the system of education in general. There are some special points to be noted in the educational system which render it particularly difficult for the Indian student to pursue archæological studies. First of all, archæology—either classical (Greek and Roman) or Indian—is taught nowhere in India. Of modern European languages only English is taught, but not French and German. Many works and papers on Indian archæology are written in those two languages—not to speak of Dutch and Russian—and only a few of them have been translated into English. Some of these works are absolutely indispensable for the study of certain branches of Indian archæology. For instance, it would be a vain enterprise to study Buddhist sculpture and iconography for any one not acquainted with the standard works on those subjects by M. Alfred Foucher (none of which have as yet been translated into English), particularly his magnificent work on the Græco-Buddhist school of Gandhāra. The same scholar published a brilliant study on the ancient geography of Gandhāra in the "Bulletin de l'Ecole française d'Extrême-Orient", a study which may be considered as an example in this field of research. There are also many valuable papers written by M. Emile Senart and by Mr. Silvain Lévi (not to speak of the *dii minores*), several of which are only accessible in the original. German scholars like Bühler and Kielhorn have published most of their archæological work in English and Professor Lüders has followed their example. Professor Grünwedel's standard work on Buddhist art has been translated into English under supervision of Dr. Burgess. A knowledge of German is therefore perhaps not so necessary for a student of Indian archæology as that of French. Yet, it should be remembered that some of the volumes of the Grundriss der Indo-Arischen Philologie and Altertumskunde (Encyclopedia of Indo-Aryan research) are written in German, such as Professor Pischel's Prakrit Grammar ("Grammatik der Prakrit Sprachen") and Professor Jolly's book on Indian Law, ("Recht und Sitte"). The subjects, it is true, are not archæological but the student of Indian archæology will often have occasion to refer to them. Professor Bühler's Indische Palæographie was originally written in German, but has been translated into English by Dr. Fleet. I may add that any student of Indian archæology who wished at all to take cognizance of the monuments of Further India (Indo-China) and Java—derived from those in India proper—could not possibly do so without knowing French and Dutch. There is still another point to be mentioned in which the Indian student who wishes to study archæology is placed at a considerable disadvantage. Suppose a classical student in England wishes to study Greek archæology, he will find a mass of first class material collected in the British Museum, not only a splendid collection of Greek sculptures and other antiquities, but also of Egyptian, Assyrian, in fact of any of the great ancient civilisations. There are not only the materials—for those alone would not perhaps help him very much—but each piece is provided with a label containing the most up-to-date information. There are guides and hand-books for sale composed by the best experts and, if necessary, the student can even consult those experts themselves who are in charge of those sections of ancient art. This refers to Paris, Berlin and any other great centre of culture in Europe. In several museums systematic courses of instruction are given.

In India we have indeed very valuable and representative collections of Indian antiquities. But very little has been done to render them educational, in fact their educative value seems hardly to have been recognised. Take for instance the Indian Museum which ought to be better cared for than any other museum in India. The Archæological section has indeed been in charge of an expert specially appointed, but only for a few years. The result is that the sculptures are well arranged and fairly well labelled. But the only catalogue available was written by a zoologist some forty years ago. Neither the splendid collection of Gandhara sculptures in the Lahore Museum nor the magnificent collection of Amarāvati sculptures in the Madras Museum have been either catalogued or labelled. And if this is the case with the big collections in Provincial Museums placed under the eye of the Local Governments, I need not

enlarge on the state of affairs in many of the smaller museums. I have found some Municipal Museums in a state which was a disgrace to the country and a reproach to those charged with their management. I am glad to say that the Archæological Department has done something to remedy the worst defects and that we have met with some recognition—at least on the part of the public.

From what I have remarked, it will be seen that the chances of training young Indians for archæological work are far from bright. Indeed they are very dark and I do not think that I have been too pessimistic. Fortunately there are some rays of light. It is an undoubted fact that under proper training Indians can do good work in Sanskrit epigraphy. There is, therefore, no reason to despair as to their capacity for other branches of archæological research, if they can only receive the proper training. At present the only agency for imparting this training is the Archæological Department itself. In November 1903 two scholarships were instituted, one for Sanskrit and the other for Arabic and Persian (1). The holders of these scholarships are attached to the Office of the Director-General, who has to train them in the various branches of Indian Archæology. Now first of all I must point out that when students are elected to these scholarships, they possess a fair knowledge of Sanskrit or Persian and Arabic and are usually, but not necessarily, acquainted with Indian history, but they have not the faintest notion of archæology. They have to learn everything. And the person who is expected to teach them this "everything" is the Director-General whose time is largely occupied with office routine. The educational task of the Director-General is therefore necessarily confined to giving general directions, to recommending books for study and while on tour, he will be able to give his scholars many useful hints. But he cannot be expected to give the holders of scholarships a regular course of lectures on Indian archæology or teach them any of the modern European languages which are so indispensable in their studies.

It is, therefore, absolutely necessary, if young Indians are to be trained for archæological work, that the means for such training should be provided outside the Department. There are two kinds of institutions which could and should provide such training—Universities and Museums. As regards Universities, I enter in a field which does not belong to my Department. The time is far, I am afraid, that India will possess Professors in Indian archæology or in the care of ancient monuments. They do not even exist in England. We shall perhaps have to wait till Oxford and Cambridge give the example. But it is not beyond the scope of practical politics that professors of history and Sanskrit should take up Indian archæology and make it the subject of special lectures for a selected number of students. In fact there are already some instances, but they are few. What means can be adopted by Government in this matter, I must leave to educationalists to decide.

Another question is: How can we render our archæological museums educative? I hope to deal with this question elsewhere more fully, but here I may say at once that there is only one answer to the above question. The only way to attain this end is to place those collections in charge of experts. This is a simple truth which has been universally recognised in Europe and America but which has not yet found recognition in India. It is a fact which would amaze experts at home that hardly ever any collections of antiquities, even those in the larger museums, have been placed in charge of an expert antiquarian specially appointed for the purpose.

In this connection I want only to discuss in what ways the Curator of an archæological museum can contribute to the training of Indian students for archæological work. In the first place he will, of course, arrange his collection on systematic and scientific lines (in museum management the arrangement of the exhibits is the most important thing). Then he will provide labels and a catalogue, as a means for the study of the antiquities in his charge. He will also, of course, be ready to supply information either in writing or verbally to interested inquirers. But here the task of the Curator does not end. A really competent Curator can do a great deal more to stimulate an interest

(1) Letter from the Secretary to Government of India, Department of Revenue and Agriculture, No. 318-71—2 of 6th November 1903.

in his museum both among the educated public and among Indian students. He can publish papers and pamphlets in a popular form. He can invite parties to inspect the collections under his guidance. He can arrange for lectures or conversazione given by himself or other scholars. In case Government could resolve in future to appoint experts as Curators of Museums, it could be stipulated that lecturing should be made part of their duties and they might be connected in some way with the Universities or educational institutions.

As the question of museum administration is to be discussed in a separate section of this conference, I have here only stated in general in what manner museums ought to be utilised in training Indian students for archæological research.

As to the main subject of the present note, the recruitment of officers of the Archæological Department, I wish briefly to recapitulate my conclusions as follows :—

1st.—A clear distinction should be made between officers responsible for the preservation of monuments, whom I propose to call "Conservators of ancient monuments" and those employed in archæological research.

2nd.—The former should be recruited among British architects, and in their selection attention should be paid to any special qualifications in connection with care of ancient monuments. In the absence of candidates possessing any special training in or experience of "Denkmalpflege," we shall have to look for men with antiquarian tastes, and historical interest.

3rd.—The archæological research officers will have to be selected from among Orientalists trained in European Universities. Additional knowledge of classical archæology, either theoretical or practical or both, would be a most desirable additional qualification, but it is feared that a combination of Oriental learning and knowledge of classical archæology, each of the two requiring a lengthy and extensive course of University studies, will be very hard to find. In this connection I wish to add one remark. In the past the Indian Government have been most liberal in appointing archæological research officers belonging to various nationalities. I am sure that this liberality is vastly appreciated not only by the foreign students of archæology themselves who have thus been given a splendid opportunity for research, but also by all scholars interested in Indian archæology. What is more, I believe, that the study of Indian antiquities has benefited by this policy and I wish here to take the opportunity to express the hope that it may be continued.

The enormous progress which has been made in half a century and of which each of us has a right to be proud is due to the co-operation of scholars of almost every civilised nationality. We may hope that there will always be a certain number of Oriental students who will be anxious to serve in the Archæological Survey Department and who will not mind a moderate pay without much prospect of promotion, for the sake of opportunities of research, which the Department offers. There is, of course, a much greater chance of finding such men if a selection is made from among candidates of different nationality.

4th.—Lastly I have discussed the question how far Indians can be admitted to the Archæological service and, with all appreciation of the epigraphical work done by Indian scholars, I have tried to make it quite clear that hitherto they have shown no great aptitude for any other branches of archæological research. This fact, I believe, can be explained partly from the educational system in vogue in this country. I have given my opinion without reserve, because I am convinced that it can serve no useful purpose to encourage Indians to raise claims which cannot be substantiated by any efforts made or results obtained in the past. The Archæological Department has already shown its willingness to co-operate in the matter of training Indian students for archæological work, and we are willing to do so in future, although we are not bound to undertake any educational duties of this kind. But in

existing circumstances we must go very slowly in the matter of admitting Indians among our ranks, if we do not wish seriously to endanger the efficiency of the Department.

E (5) Note by M. Duroiselle on Archæology in Burma.

1.—*Excavation.*—The conditions obtaining in Burma for archæological work, are somewhat different from those in India; in India, archæological remains are scattered over vast territories and not seldom at enormous distances one from the other even in the same province, thus rendering the work of the Superintendent, in excavation and conservation, onerous and difficult, besides swallowing up the time he ought more properly to devote to research. In Burma, the places of archæological interest are comparatively few, though important, and have been to a great extent explored and searched; little remains to be done in Pagan in the way of excavation and of collecting materials, and it is, it may be said, the principal centre; more important for the so-called pre-historic period of Burma, that is, for the time previous to the 11th century A. D. is old Prome, formerly the seat of a powerful Hindoo colony; some excavations were carried out there in 1906 and brought to light a very valuable inscription in an unknown script; further excavations were made in 1906, during the absence of the Superintendent, without important results; but from the sculptures discovered there and which clearly show deep influences from Northern India at an early period, it is evident that careful excavations will probably yield finds of surpassing interest. It is first in Prome and then in Pagan that excavation work is practically concentrated, and they are at no great distance from each other. A careful survey of the province of Tenasserim might perhaps yield some good finds, but in this province places of real interest are few. Taken altogether, the work in Burma, that is, of excavation and material-collecting is not very much, even including a few other places, besides Pagan, Prome and the Tenasserim province; and it could be accomplished during the period of a few years. But for this, more liberal funds are needed, and, unfortunately, up to the present, the Government of Burma have not found themselves in a position to devote larger sums to this purpose. In fact, a distinctive note and one that seems to be peculiar to this province, is sounded in almost all the reports of the Superintendent of Archæology with monotonous reiteration, and that is lack of funds. With sufficient money to carry on the work steadily, practically all that has to be done in Burma could be accomplished in a relatively short time, four or five years, or perhaps six at the most.

2.—*Conservation.*—The work of conservation in Burma is comparatively easy, and not to be compared with that in India, because most of the architectural types found scattered all over the country are represented by one or several monuments in Pagan or Prome, and are, not seldom, mere copies of those found at these two places. The work of conservation is thus concentrated mostly at Pagan and Prome; it is rendered still more easy by the never failing readiness of the people themselves to help Government in every way in a work they consider an act of piety and for which they are sincerely grateful.

3.—*Epigraphy.*—On the other hand, however, epigraphy still requires much attention and labour. A very large number of inscriptions in Pāli, Burmese, a certain number in Mon or Talain, and a few in Sanskrit, have been collected, forming somewhat more than half a dozen quarto volumes, and some more come to light from time to time; all these await the labours of the epigraphist. A scholarly translation of all this mass of materials so important for history is greatly desirable.

Conservation work, then, being very much less than epigraphy, I think the attention of the Archæological Department should be now seriously directed to the latter, and that it is desirable that an epigraphist be appointed for a certain number of years, with a well trained staff, as in Madras; such a man should be thoroughly conversant, not only with Sanskrit and Pāli, but also with Burmese and the History of Indo-China as a whole.

The Relations of architectural and archæological officers of the Department.

(*Item No. 5 of the Agenda.*)

Not being myself an officer of the Archæological Department, and having therefore no practical experience of the working of the present system, I shall limit myself to one single remark. According to the present system, the Superintendent of Archæology is held responsible for the proper preservation of ancient monuments; I think it would be good if this responsibility was taken off the Superintendent and transferred to the architectural officer; generally, the Superintendent is not an architect, although he may, no doubt, sometimes help the archæological architect with his views or advice. But this responsibility obliges him to be travelling all over the country and to give his attention to what is properly the work of the architect, thus losing precious time which might be better devoted to working the materials he has already collected, and to research. If this transference of duties were to be effected, it would be a first step towards Dr. Vogel's scheme of centralisation; the most sensible scheme for promoting research.

Archæological Scholarships.

(*Item No. 7 of the Agenda.*)

If archæological scholarships are to be maintained—which would be barely necessary if the Central Institute be founded, because the Department could then recruit Assistant Superintendents from among the students—they should offer a greater enducement to young men than they do at present to join the Department. Speaking for Burma alone, the archæological scholarship there has failed to attract any intelligent young man who has passed for instance, his B. A. examination, although in Burma the value of the scholarship is Rs. 100 and not Rs. 75. Only one tried, but worked three months only and left. If this scholarship is to be maintained, it should, in Burma at least, be raised to Rs. 150 or Rs. 175 with some hopes of further increase in the future or of a substantial post in the Department or elsewhere; for it is unreasonable to expect that local graduates who, on being appointed Myo-ok (Tasildar) draw Rs. 100, and when confirmed in their post shortly after, draw Rs. 175 and may rise by ability and good work to Rs. 800, will choose rather a subordinate post in the Archæological Department on Rs. 100 and no further provisions for the future. Another reason why the value of the scholarship should be raised is that, in Burma, the cost of living is far greater than in India; and also that, the standard of education being lower than in India, the sphere of selection for such a post is very much more restricted also, being confined barely to 6 or 8 graduates. But even if the scholarship be raised to Rs. 150 or Rs. 175, it is doubtful whether young men with ability and brain will ever accept it: they can find much better elsewhere.

G. C. B. P., Simla.—No. 290 D. of E.—4-11-11—1,750.—R.W.B.